THE

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## EDITORIAL.

In the first article Superintendent McGhee studies 134 games of southern children to determine the effects of age and sex, analyzes them to show the elements of interest in them, and as many of them are local at least in name, briefly describes them. The effects of seasons and of race are apparent, and, as the author intimates, other lessons than those he takes the time to draw may be inferred from his data.

Dr. Croswell briefly describes Demolins's *École des Roches*, which is a French edition of Mr. Reddie's school at Abbotsholme, England. It is an unique experiment on a large scale, and is more at variance with the lycées than its English prototype is with Rugby, Eton, and the other great national schools across the channel. Its founder will be remembered for a book on Anglo-Saxon supremacy, which stirred France profoundly a few years ago.

Mr. Bell's study is of the time of life when the teacher's influence on pupils is greatest. From his curves it would appear that woman's influence culminates when the pupils are fourteen, and men teachers when the pupils are sixteen. The kind of influence is analyzed into moral, intellectual, personal interest, self-reliance, and social advantage. Dislike of teachers seems to culminate at seventeen, and not the least interesting of his results are the causes of aversion.

Librarian Louis N. Wilson continues his descriptive Bibliogra-

phy of Child Study for 1899, and finds 441 publications that appeared within the year worth recording. This second supplement makes with his preceding bibliographies over 1,400 titles indispensable to every student in this department, in which it is indeed our only guide.

Dr. Chamberlain, appropriately at the close of the century, attempts to "indicate briefly for each country of Europe (exclusive of the British Isles and Turkey) the pregnant word or striking reform under whose influence the twentieth century will begin its course."

In the Reviews and Book Notes about sixty new publications are briefly or more fully characterized.

# A STUDY IN THE PLAY LIFE OF SOME SOUTH CAROLINA CHILDREN.

By ZACH MCGHEE, Assistant in State Department of Education, Columbia, S. C.

This study, which as presented here is by no means complete or conclusive, is an attempt to throw light on the subject of children's interests in a way not wholly different from that of other statistical studies recently made in different parts of the country. The plan of asking a large number of children what plays they are most fond of playing is strikingly similar to that of Thomas R. Croswell as described in his excellent article in the *Pedagogical Seminary* of September, 1899, the main difference being that in the present case each child was furnished with a list of plays from which to select and the number of choices was limited to five. The returns in the two cases have been dealt with somewhat differently, but with the same general ends in view. The two investigations must have been going on at the same time, neither student being aware of the other's work, the article referred to appearing in the fall of 1899, while the bulk of the present work was done in the spring and in the autumn of 1898. The results in the two cases might, therefore, afford material for some interesting comparisons, especially also since the children studied in one case are in New England while in the other they are in the far South.

The plan of the present work embraces the presumption of correct answers by a large number of children to the question "What do you like to do?" or "What are you interested in in your plays?" To insure correctness and spontaneity in the replies, the question is put: "What plays do you like best to play?" A list was furnished each child, because it was believed after some experiments that the children, if asked to write down the names of the plays they were fond of playing, would have written down the first that came into their minds, generally those they had most recently played, not being able to call readily to mind plays that they had delighted in at other times and under different circumstances. The question is not asked "Why do you like to play these plays?" nor "What elements in these plays do you like?" because children do not know how to answer these questions. A child, or a grown person for that matter, is not accustomed to analyze his likes and dislikes. We

learn what these likes and dislikes are and analyze them into their elements afterwards.

### Plan of Work.

The names of a large number of plays played by the children and young people in this section were collected, in various ways, from children, teachers, and others. From these the list given on pages 464–5 was selected and arranged. Great care was taken in the ordering of the plays in the list that those of a similar character, having in them the same elements, be separated as widely as possible so as to avoid any suggestion of grouping. This list was printed on slips with spaces for name of child, sex, age, and date.

These slips were sent out to a number of town superintendents, principals, and others in different sections of South Carolina, who had manifested an interest in the subject, and these took pains to collect the data through their teachers, according to the directions which accompanied the slips. These directions were as follows:

To the teacher.

Give one of these slips to each child.
Direct that each child
1. Fill out the four spaces at the top;
2. Read carefully, noting each word;
3. Underscore the *five* plays he is most fond of playing.

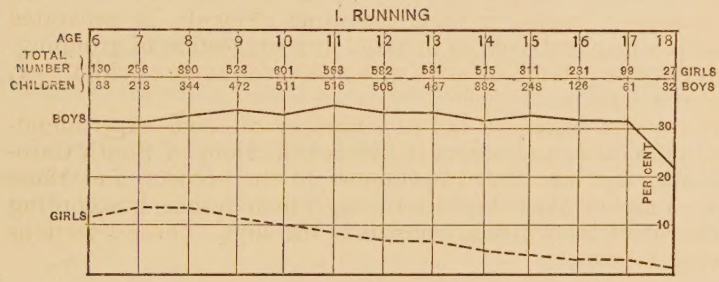
Give no explanations of any of the plays, but insist that only plays that the children know and are fond of playing be underscored.
Allow no questions about how to play any of the games.
Make no suggestions.
Allow no communications.
Collect the papers as soon as they are finished.

This was done twice, once in May and once in December. Properly marked papers were returned from 4,566 children in May, and from 4,152 children in December. These form the basis of the study presented here. There were also returned about 4,000 others from white children in December, and about 3,000 from negro children, but the tabulation of these has not been completed.

These returns have been tabulated and studied in various ways.

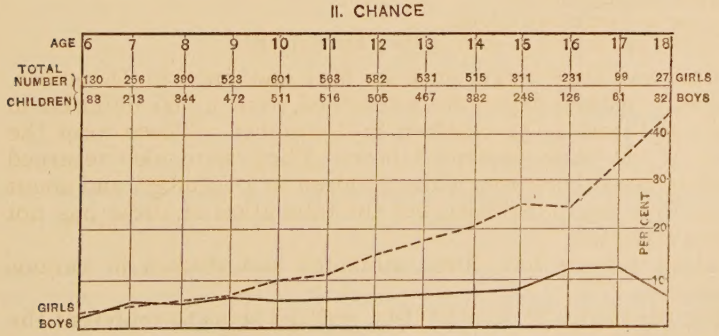
For the charts below, the lists, marked so as to represent the choices of the children, were tabulated according to age and sex. Then, the most careful analytical study of each play in the list having been made [see analysis of plays at the end], the plays were classified according to the elements of interest found in them. For instance, all plays into which the element imitation enters as a dominant element (*e. g.*, dolls) were put into one group; all those in which chance is a dominant element

(*e. g.*, parchesi) were put into another; and so for the others. The number of choices of each of the plays was put opposite that play in the group and the sums taken. The per cent.—that the number of choices of plays in each particular group is of the total number of choices—was then found. These per cents. for five of the groups are given graphically in the charts below (I, II, III, IV, and V).



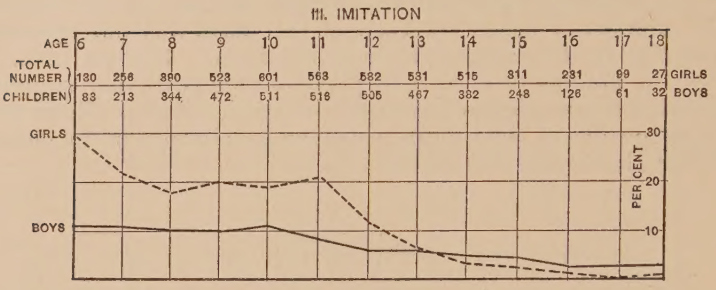

*Group of Plays in which Running is the Dominant Element.*

Fox and Hounds, Football, Dog on Wood, Chick-a-my chick-a-my crany-crow, Kitty Wants a Corner, Goosie-goosie-gander, Fox and Geese, Stooping Catcher, Tag, Catcher, King-a-mount, One Hole Cat.



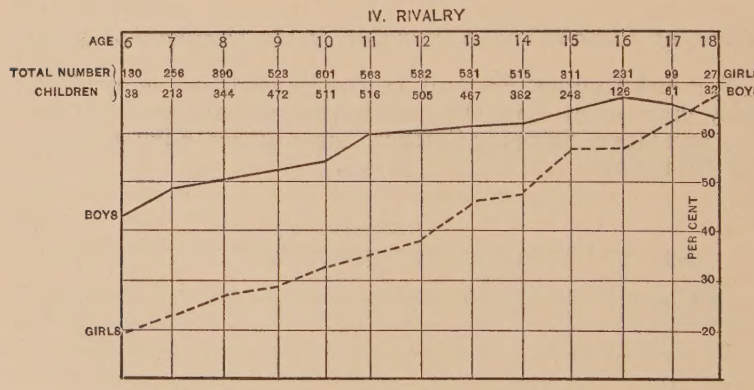

*Group of Plays in which the Element Chance is Predominant.*

Dominoes, Authors, Up Jinks, Lotto, Hull Gull, Jack in the Bush, Parchesi, Cards, Snap, William-my-tremble-toe, Consequences, Cross Questions and Crooked Answers, Gossip, Backgammon, Borrowed Property, Walk to Jerusalem.




*Group of Plays in which Imitation is the Dominant Element.*

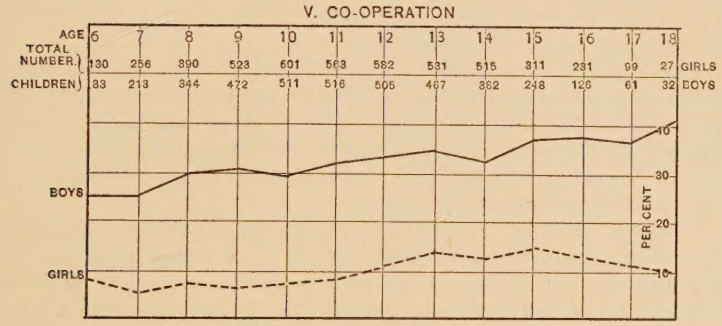
Pretty Maids' Country, Buffalo Bill, Dolls, Circus, Keeping House, Having Show, Punch and Judy, Policeman, Jail, Having Parade, Steamboat, Making Play House, Black Maria, Dumb Scrambo, Quaker Meeting, Teacher.




*Group of Plays in which Rivalry plays the most Important Part, the Object of the Game being to "Beat" an Opponent.*

One Hole Cat, Golf, Walking to Jerusalem, Shinney, Marbles, Picking Eggs, Pretty Maids' Country, Authors, Dominoes, Up Jinks, Lotto, Football, Croquet, Battle, Knucks, Hull Gull, Jack in the Bush, Crokinole, Tennis, Open Gates as High as the Sky, Base, Parchesi, Charades, Cards, Ten Pins, Bean Bags, Stealing Chips, Wrestling, Jack Straws, Baseball, Snap, Foot and a Half, Simon Says Wig Wag, Pig in the Parlor, Jack Stones, Hop Scotch, Checkers, Bull Pen, Clumps, Parlor Croquet, Philopœna, Roly Poly, Dumb Scrambo, Geography, Pil-

low Dex, Basket Ball, Green, Five Hundred, Tit Tat Taw, Mumble Peg, Backgammon, Chess, Tiddledy Winks.




*Group of Plays in which Co-operation is Prominent.*

Football, Base, Charades, Stealing Chips, Baseball, Geography, One Hole Cat, Up Jinks, Having Show, Battle, Having Parade, Dancing, Pillow Dex, Pig in the Pen, Bull in the Pen.

The value of these results depends, of course, very largely upon the grouping of the plays. A number of plays, especially the more popular ones, are so complex in their character that it is difficult to determine exactly what is the chief element. In fact, the reason some of the plays are so popular is because they have in them so many elements of interest. It is necessary, therefore, in the case of a few plays to consider several elements as of equal strength of interest, and such plays in the classification would fall in more than one group. However, in the charts above, no plays occur twice in the three groups, Imitation, Running, and Chance. The other two groups, Rivalry, and Co-operation, must necessarily include plays which are in the other groups. These two elements, rivalry, and co-operation are hardly to be compared with the others at all. Wherever rivalry enters into a play at all it is a "dominant" element, because the object of the game is to beat the opponent; but the activities, mental or physical, brought into play in doing this, determine the preference for any particular plays. As an illustration, in the games crokinole and parchesi there is the same element, rivalry. In each the object of the game is to beat an opponent: one person prefers to do this by excelling in skill; another prefers to excel in chance; another prefers to excel in hunting; and so on. With co-operation it is likewise: some prefer to co-operate in one way; some prefer to co-operate in another way.

Since the greater the number of children giving answers the more reliable and valuable the results of such calculations as these, the curves from about 8 or 9 years to 14 or 15 are more nearly accurate than the others. The sudden shoots at the end, from 17 to 18, may mean very little, or nothing at all, because of the small number of choices at 18.

The fact that the *Running* Chart (I) confirms common observation in that boys are fonder of this exercise than girls, and that this fondness on the part of boys does not seem to vary much with the ages here studied, is in some degree a corroboration of the other results. The Co-operation Chart (V) also confirms what we have ordinarily believed.

It would be very interesting to have these per cents. from an earlier age than six. Especially would it be interesting to know whether, by this method, the rivalry curves would start lower down at an earlier age and steadily rise as they do from six up; whether the imitation curves would be higher, as we all should expect, for the years before six; and would there be before six in imitation such a striking difference between the boys and the girls?

Besides the study of these plays according to groups, the tabulation according to individual plays affords an interesting study. Below is given the list and the total number of choices of each play.

NUMBER CHOOSING. BOYS 3,958, GIRLS 4,760.

| | BOYS. | GIRLS. | | BOYS. | GIRLS. |
|---|---|---|---|---|---|
| Book, | 125 | 120 | Croquet, | 250 | 923 |
| One Hole Cat, | 95 | 51 | Jump Rope, | 102 | 1,029 |
| Walk to Jerusalem, | 58 | 208 | Clap in and Clap out, | 148 | 907 |
| Shinney, | 138 | 33 | Battle, | 387 | 59 |
| Smiling Angel, | 29 | 303 | Swinging, | 136 | 194 |
| Marbles, | 603 | 56 | Punch and Judy, | 218 | 122 |
| Picking Eggs, | 82 | 49 | Stage Coach, | 40 | 52 |
| Pretty Maid's Country, | 15 | 232 | Knucks, | 57 | 3 |
| Authors, | 163 | 516 | Hull Gull, | 67 | 57 |
| Goosie Goosie Gander, | 178 | 378 | Pig in the Pen, | 110 | 90 |
| Buffalo Bill, | 343 | 36 | Keeping Store, | 109 | 141 |
| Dolls, | 44 | 1,365 | Introducing to King and Queen, | 28 | 216 |
| Dominoes, | 133 | 240 | Jack in the Bush, | 62 | 45 |
| Circus, | 166 | 53 | Kitty wants a Corner, | 90 | 318 |
| Keeping House, | 47 | 595 | Crokinole, | 437 | 696 |
| Up Jinks, | 127 | 335 | Policeman, | 278 | 40 |
| King-a-mount, | 10 | 8 | Tennis, | 191 | 370 |
| Here we go round the Rosy Bush, | 42 | 204 | Open the Gates as High as the Sky, | 134 | 517 |
| Fox and Geese, | 562 | 357 | I Spy, | 167 | 212 |
| Having Show, | 81 | 59 | Selling Forfeits, | 9 | 59 |
| Lotto, | 179 | 353 | Base, | 170 | 157 |
| Football, | 2,216 | 132 | Parchesi, | 208 | 664 |
| Spin the Plate, | 58 | 239 | Charades, | 14 | 69 |
| Swimming, | 953 | 80 | | | |

| | BOYS. | GIRLS. |
|---|---|---|
| Tag, | 190 | 53 |
| Cards, | 260 | 265 |
| Guessing Riddles, | 61 | 211 |
| Ten Pins, | 116 | 54 |
| Flying Kite, | 232 | 35 |
| Object Guessing, | 4 | 14 |
| Bean Bags, | 22 | 90 |
| Catcher, | 47 | 36 |
| Jail, | 170 | 26 |
| Stealing Chips, | 145 | 318 |
| Working Puzzles, | 94 | 127 |
| Having Parade, | 31 | 11 |
| Tiddledy Winks, | 79 | 120 |
| Hide-and-Seek, | 233 | 492 |
| Thimble, | 31 | 147 |
| Wrestling, | 146 | 2 |
| Drop Handkerchief, | 187 | 778 |
| Sheepie, | 29 | 78 |
| Jack Straws, | 92 | 223 |
| Baseball, | 2,697 | 245 |
| Dancing, | 163 | 732 |
| Club Fists, | 47 | 42 |
| Spinning Tops, | 344 | 31 |
| Snap, | 40 | 66 |
| Little Sallie Walker, | 84 | 449 |
| Blind Man's Buff, | 109 | 366 |
| Foot and a Half, | 300 | 16 |
| Simon Says Wigwag, | 19 | 56 |
| Pig in the Parlor, | 63 | 106 |
| Dog on Wood, | 128 | 182 |
| Jack Stones, | 120 | 406 |
| Hop Scotch, | 33 | 166 |
| William my Tremble-Toe, | 59 | 94 |
| Checkers, | 398 | 384 |
| Hide the Switch, | 112 | 216 |
| Steamboat, | 147 | 13 |
| Bull Pen, | 100 | 8 |
| I See a Ghost, | 58 | 137 |
| Clumps (Yes and No), | 5 | 11 |
| Antny Over, | 59 | 38 |
| Sting-a-miree, | 25 | 10 |
| Bull in the Pen, | 163 | 25 |
| Making Play-house, | 14 | 154 |
| Parlor Croquet, | 17 | 84 |
| Chick-a-my Chick-a-my Crany Crow, | 86 | 256 |
| Devil and Angel, | 82 | 313 |
| Proverbs, | 10 | 86 |
| Philopœna, | 8 | 23 |
| Roly Poly, | 112 | 23 |
| My Father Had a Rooster, | 89 | 82 |
| Consequences, | 11 | 134 |
| Black Maria, | 105 | 17 |
| Jake Grin at Me, | 30 | 69 |
| Cross Questions and Crooked Answers, | 55 | 378 |
| Gossip, | 3 | 34 |
| Golf, | 59 | 29 |
| Good Night, | 58 | 209 |
| Ring (on a String), | 27 | 101 |
| Dumb Scrambo, | 2 | 6 |
| Night Dodge, | 10 | 4 |
| Old Dame Wiggins is Dead, | 44 | 148 |
| Leap Frog, | 370 | 37 |
| Key, | 14 | 57 |
| Geography, | 17 | 79 |
| Stooping Catcher, | 11 | 13 |
| Pillow Dex, | 61 | 114 |
| Mother, May I Pick a Rose? | 54 | 326 |
| Table Rapping, | 22 | 62 |
| Chess, | 35 | 30 |
| Basket Ball | 179 | 95 |
| Twenty Questions, | 7 | 13 |
| Backgammon, | 6 | 22 |
| Rachel and Jacob, | 13 | 47 |
| Hat Stack, | 7 | 3 |
| Borrowed Property, | 15 | 79 |
| Fox and Hounds, | 275 | 15 |
| Quaker Meeting, | 28 | 121 |
| Green, | 30 | 41 |
| Five Hundred, | 40 | 11 |
| Teacher, | 25 | 199 |
| Tit Tat Taw, | 53 | 83 |
| Mumble Peg, | 226, | 145 |

One very striking thing we notice in glancing over these figures is that with the boys two or three plays far outreach all the others in popularity; while with the girls there are a large number of plays of medium popularity with none pre-eminently above the rest. 2,697 boys, or 68.9% of the boys, choose baseball, and 2,216, or 55.9%, football. There are no plays among the girls that can be compared for popularity with these two. The highest on the list with the girls is dolls, chosen by 1,365, or 28.7%. Next comes jump rope with 1,029 choices, 21.6%. On the girls' list there are twelve plays between 10 and 28%;

authors, dolls, keeping house, croquet, jump rope, clap in and clap out, crokinole, open gates, parchesi, hide-and-seek, drop handkerchief, and dancing. The third highest on the boys' list is swimming, 953, or 24%, less than half that of baseball or football; and except the two highest there are only five above ten per cent., and only two, swimming and marbles, above fifteen per cent. It is certain that the boys are much more decided in their preferences, and Chart VI below, which shows according to age the per cents. of the choices of the three most popular plays of the boys and the three most popular of the girls, indicates that this decided preference with the boys is well sustained all the way from six to eighteen, while the curves for the girls' plays vary very strikingly. Whether this enters into the fundamental difference between boys and girls, or is because there is no game on the list which appeals pre-eminently to girls, is an interesting question. The latter is probably true. There is no game which has in it the elements that appeal to girls as strongly as the numerous elements in baseball and football appeal to boys. There is no game which can at all be compared with these two games of boys. Basket ball is played extensively by college girls. This is comparatively a new game in this section, and this accounts partially for the very small number of choices, but an acquaintance with the character and instincts of girls, and with the elements which an analysis of basket ball will reveal, would bring us to the conclusion that basket ball is not likely to become pre-eminently popular with girls as baseball is with boys. The elements of play which the charts above, as well as a number of others made by the writer from these statistics, show as being preferred by girls are not those of a game like basket ball. Chance and imitation, for instance, which elements are very prominent in girls' play, are not in this game. The element co-operation is an exceedingly strong one in basket ball, and this curve [see Chart V] is low for girls. Croquet is the most popular game with the older girls, as seen by a reference to Chart VI below. The curve continuously rises, especially from 12 years of age up. This is a competitive play, and it is to be expected that as the curve of rivalry goes up with age the curve for this game would go up also, while the doll and jump rope curves come down. However, croquet has not in it the elements of a game likely to create any wide interest. It is too dull and lazy a game to appeal to anybody very strongly.

But there is another element in the most popular plays of boys which does not seem to appeal to girls with any considerable strength, and in this is an additional reason why basket ball, for instance, or croquet, will not have any pre-eminent popularity, for all ages at least. This is what we will call "organization." What is meant by an organized play is a game played

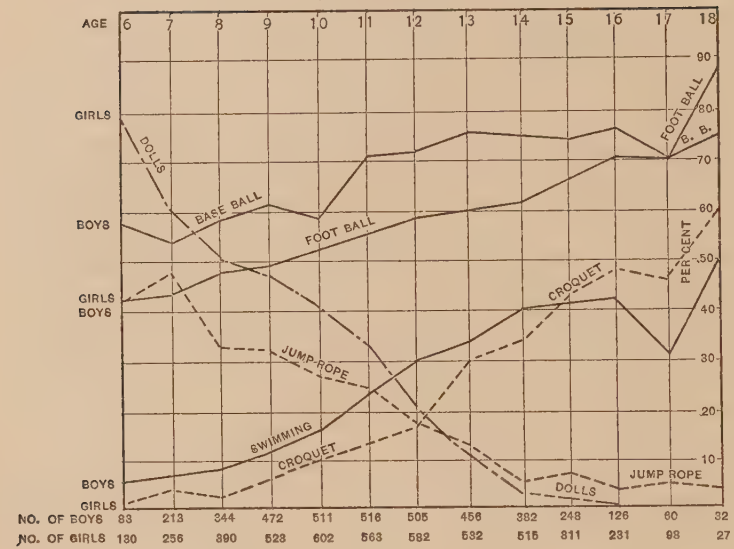
by set rules. Football, checkers, steal chips, shinney, are organized plays; dolls, dancing, keeping house, flying kites, are unorganized plays. Co-operation is close kin to organization, and enters into all games which have "sides" or "partners." The two highest on the girls' list, dolls and jump rope, are plays in which the element organization is wanting. Of the twelve highest on the list, five are totally lacking in this element, while nearly all the others are games like hide-and-seek, for instance, which are but imperfectly organized, and in no play high on the girls' list is the element co-operation prominent. The two highest with the boys, on the other hand, those plays which far outreach all the others, are the most perfectly organized of all the plays on the list, are played by the strictest rules, and demand, moreover, the greatest amount of co-operation or "team work;" while scarcely any play on the list, with the exception of swimming, receives any considerable attention unless it is clearly an organized game. We notice, too, by reference to Chart VI, that the curves for baseball and football are high from the beginning, whereas croquet, the only organized game that is anywhere high on the girls' list, is very low until we reach the age of twelve. The unorganized plays, dolls and jump rope, are abnormally high until the age of twelve.

It would seem from this that the principle of organization is almost wholly lacking in the play of girls, especially between the ages six and twelve, while it is exceedingly prominent in that of boys. This does not necessarily argue an instinctive lacking in this respect on the part of girls; it is more reasonably explained by considering how little attention has been paid to the play of girls. In many quarters, in fact, until within recent years, girls have been taught that it is undignified and unladylike to play at all. In the case of boys,—inter-collegiate contests, inter-town contests, inter-state, and international contests in athletic games testify to the atttention given to their plays and the consequent stimulation to every boy to play. The principle of organization, the habit of organized effort, of studied and directed activity is developed through play, and if it is lacking in girls and in woman-kind in general, may it not be because the play of girls for many generations has been neglected?

## VI. A Comparison of Favorite Plays.

The returns were taken once in the spring and once in the fall. The idea in doing this was to neutralize whatever effect any particular season of the year might have on the choices of the children. Having a list from which to choose doubtless has partially prevented the choosing of plays played only in the particular season in which the choices were made, but it is not to be expected that the choices are altogether the same in the two

VI. A COMPARISON OF FAVORITE PLAYS.


AGE 6 7 8 9 10 11 12 13 14 15 16 17 18
GIRLS
BOYS
GIRLS BOYS
BOYS GIRLS
DOLLS
BASE BALL
FOOT BALL
JUMP ROPE
SWIMMING
CROQUET
FOOT BALL
B. B.
CROQUET
JUMP ROPE
DOLLS
PER CENT
90 80 70 60 50 40 30 20 10
NO. OF BOYS 83 213 344 472 511 516 505 456 382 248 126 60 32
NO. OF GIRLS 130 256 390 523 602 563 582 532 515 311 231 93 27

seasons. A number of charts were made according to season with an effort to determine to what extent the season affects the interests. In every case the curves for the two seasons were almost exactly alike, a fact which, by the way, tends to increase the value of the testimony of the charts, for the results, the per cents., from two sets of papers, were found to be almost identical.

In the case of individual plays, baseball was chosen in May by 71% of the boys, in December by 65%; football, May 52%, December 61%. These two have elements very much alike, so that this leads to an explanation of how, though different plays may be chosen, the elements are the same and the curves for the two seasons alike. With the boys, marbles stand: in May 19%, in December 11%; swimming, May 27%, December 21%. With the girls, dolls stand: in May 29%, in December 28%; jump rope, May 23%; December 20%; croquet, May 20%, December 19%. Only a few plays are given here as an illustration, and those are chosen which we should naturally expect to be affected by the season of the year.

The number and variety of comparisons that could be made with these tabulations, and the number of view-points on the subject that can be had, are almost without limit. The papers were taken according to schools and according to races. In one town there is a set of papers from a school which has in it about three hundred boys and no girls, and another set from a school in the same town which has about three hundred boys and

about three hundred girls. It could be determined from these tabulations whether the same elements enter into the plays of the boys in the two schools, whether the presence of the girls in the school have any effect on the play life of the boys. The children of the two races could be compared. It would be interesting to note whether, though different plays be chosen by the children of different places, the plays have in them the same elements. These and many other ways of studying the returns are suggested; but lack of time and space forbid a more extended presentation.

## Analysis of Plays.

### *Elements of Interest in Children's Plays.*

Surprise,
Expectancy,
Hunting,
Unusual Activity,
Favoritism,
Imitation,
Deception,
Strategy,
Chance,
Pomp, or Display,
Singing,
Running,
Daring, Defiance,
Physical Strength,
Dexterity,
Agility,
Acquisitiveness,
Burlesque,
Imagination,
Guessing,
Set Words,
Resistance to Law,
Absurdity,
Natural Phenomenon,
Quickness of Perception,
Watchfulness,
Generalship,
Inflicting Pain,
Practical Joke,
Memory,
Constructiveness,
Co-operation,
Rivalry.

Note. The plays are given in the order in which they occur in the list used.

*Book.* One holds out the hands, palms down. Another attempts to hit these hands with a book held in both hands. If the person with the book strikes quick enough to touch the hands before they can be jerked down, the person whose hands are struck must pay a forfeit. Chief elements: Surprise, Strategy, Quickness of Perception.

*One Hole Cat.* A game very similar to baseball, the chief difference being that there are two bases instead of four. Chief elements: Running, Rivalry, Dexterity.

*Walk to Jerusalem.* Sometimes known as Chair Dance. Chairs are placed in a row facing alternately right and left, the number of chairs being one less than the number of persons playing. All march around the chairs to music. When the music stops, all try to sit down: one is left out and must stop playing. One chair is taken away and the music and the walk are resumed. This continues until there is left only one chair and the one who has succeeded in sitting in it has "walked to Jerusalem." Chief elements: Surprise, Suspense, Rivalry.

*Shinney.* Played in some sections on ice, but played by the boys in the South on ordinary turf. The ball is a hard rubber ball about the size of a golf ball. Each player has a shinney stick, bent at one end like the shepherd's staff. Each side tries to knock the ball to its goal. Chief elements: Running, Rivalry, Dexterity, Co-operation, Inflicting Pain.

*Smiling Angel.* A parlor game, the players in couples. The young men and the young women stand on opposite sides of a passage. Each young man is given a question to ask and each young woman, by a different person, is given an answer. Then each couple in turn promenades up and down the passage while the young man asks his question and the young woman gives her answer. If either smiles or laughs, he must pay a forfeit. Chief elements: Surprise, Absurdity, Favoritism (choosing partners).

*Marbles.* Several games are played with marbles, the bases of all the shooting of one marble at another. One of the chief points of interest in marbles is the making of a collection of marbles. Gambling with marbles is very extensively indulged in. Chief elements: Unusual Activity, Rivalry, Dexterity, Acquisitiveness.

*Picking Eggs.* Two persons have each an egg and hit the ends against each other. The one whose egg breaks loses his egg to the other. Chief elements: Unusual Activity, Acquisitiveness, Chance, Rivalry.

*Pretty Maids' Country.* Sides are chosen. The players on each side in turn retire and decide upon some object, generally some article of commerce, which they will represent by acting. They then go up to the other side and are asked, "Where do you come from?" The reply is, "We come from the pretty maids' country." "What do you bring?" They then act what they have brought until it is guessed by the other side, when the actors are chased back to their home. If any are caught, they go on the opposite side. Chief elements: Surprise, Imitation, Running, Imagination, Set Words, Co-operation, Rivalry.

*Authors.* Played with printed cards. A question and answer game. The one who answers the question asked takes the card. The largest number of cards thus won determines the winner. Chief elements: Chance, Rivalry, Acquisitiveness, Memory.

*Goosie, Goosie, Gander.* One is the "fox" at one base; all the others are "geese" at the other. After repeating certain words, the geese try to run from one base to the other without being caught by the fox. Chief elements: Running, Set Words, Agility, Rivalry.

*Buffalo Bill.* An imitation of Buffalo Bill and his wonderful deeds in the Wild West. Chief elements: Imitation, Display, Constructiveness.

*Dolls.* Includes all plays with images of people or animals. Chief elements: Imitation, Imagination, Constructiveness.

*Dominoes.* Several games are played with dominoes, but all have practically the same elements. Chief elements: Chance, Rivalry, Constructiveness.

*Circus.* An imitation of the various feats and features of the circus. Chief elements: Unusual Activity, Imitation, Display.

*Keeping House.* An imitation of housekeeping or of any phase of social life. Chief elements: Imitation, Imagination, Constructiveness.

*Up Jinks.* The two sides sit on opposite sides of a table. One side has a coin which they slip into one of their hands under the table. The other side calls "Up Jinks," when the hands are raised into the air. At "Down Jinks," the hands fall upon the table and the opposite side tries to guess under which hand the coin is. Chief elements: Surprise, Chance, Rivalry, Co-operation, Set Words.

*King-a-Mount.* Two get on some slight elevation. These are the catchers. Each of the others, in turn, runs the gauntlet, trying to avoid getting caught. Chief elements: Running, Daring, Agility.

*Here We Go Round the Rosy Bush.* The children join hands and walk around one in the middle, singing "Here we go round the rosy

bush, etc." At the words "The last one stoops shall tell her beau," all stoop, the last one paying the penalty indicated. Chief elements: Set Words, Singing, Expectancy.

*Fox and Geese.* The "fox" tries to catch the "geese." Chief elements: Running, Agility.

*Having Show.* Giving performances of various kinds in imitation of dramas, circuses, etc. Chief elements: Imitation, Display, Burlesque, Constructiveness.

*Lotto.* Played with dice, chips, etc. Chief elements: Chance, Acquisitiveness, Rivalry.

*Football.* Usual rules. Chief elements: Rivalry, Agility, Dexterity, Running, Physical Strength, Daring, Co-operation.

*Spin the Plate.* Parlor Game. Each person has a number. One spins the plate and calls a number, say "Number 5." Number 5 must catch the plate before it stops spinning or pay a forfeit. Number 5 then spins the plate and calls another number, and so on. Chief elements: Surprise, Favoritism, Curious Natural Phenomenon, Dexterity.

*Swimming.* Chief elements: Unusual Activity, Agility.

*Croquet.* Usual rules. Chief elements: Dexterity, Rivalry.

*Jump Rope.* Chief elements: Dexterity, Unusual Activity, Agility.

*Clap In and Clap Out.* A parlor game. All young men leave the room. The young women choose each a young man for a partner, to sit in the chair behind which she stands. Then each young man comes in and chooses a seat. If he takes the wrong seat he is clapped out; if he takes the right seat, he is welcomed. After each young man has come in, the young women go out and the young men choose. Chief elements: Favoritism, Suspense, Chance.

*Battle.* Sides are chosen and arranged on the two sides of a straight line drawn on the ground. Then those on one side try to pull their opponents over the line. Those pulled over go on the opposite side. Another way of playing this game is to choose sides and arrange them on the two sides of the straight line (as in the first way). Each side draws a ring on the ground some distance from the straight line that divides the two sides. They call this the prison. Then members of the two sides try to run across the line to their opponent's prison safely (without being caught) and return to their own sides safely. If they are caught, either in running to the prison or back, they are called prisoners and are confined to the prisons until some one of their side runs over safely and frees them, bringing them back to their side. Chief elements: Daring, Physical Strength, Rivalry, Co-operation.

*Swinging.* In a swing. Chief elements: Unusual activity.

*Punch and Judy.* Burlesques on the drama, of various sorts. Chief elements: Imitation, Display, Burlesque.

*Stage Coach.* A parlor game. All seated save one. Each person is named some part of a stage coach outfit. The one standing tells a story about a stage coach. At the mention of any person's assumed name, that person must get up and turn around, or lose his seat to the one telling the story. At the mention of the word "stage coach" all change seats. The one telling the story enters into the scramble for a seat and all are seated save one, who begins another story about a stage coach. Chief elements: Surprise, Imitation, Imagination, Expectancy, Agility.

*Knucks.* Played with marbles. Chief elements: Unusual Activity, Rivalry, Dexterity, Acquisitiveness, Inflicting Pain.

*Hull Gull.* A gambling game. One person takes a number of small objects in the hand. The other guesses how many, and pays the difference between the number guessed and the number in the hand. Chief elements: Guessing, Rivalry, Acquisitiveness, Suspense, Set Words.

*Pig in the Pen.* One child is the "pig" and gets into a pen made by the other children joining hands around. The pig tries to escape under the hands. Chief elements: Physical Strength, Co-operation, Agility.

*Keeping Store.* Having goods for sale and selling them in imitation of a store. Chief elements: Imitation, Acquisitiveness.

*Introducing to King and Queen.* A trick game. A sham chair is fixed between the King and Queen. The guest sits here and falls. Chief elements: Deception, Inflicting Pain, Practical Joke.

*Jack in the Bush.* Same as Hull Gull. Chief elements: Suspense, Guessing, Acquisitiveness, Set Words, Rivalry.

*Kitty Wants a Corner.* Each child has a "corner," except the "kitty." The ones occupying corners exchange places, or play off from the corners. Kitty tries to get the corner and throw some one else out, who becomes the kitty. Chief elements: Surprise, Set Words, Running.

*Crokinole.* Usual rules. Chief elements: Rivalry, Dexterity, Unusual Activity.

*Policemen.* Imitation of the policemen in making arrests, etc. Chief elements: Imitation, Daring, Resistance to Law.

*Tennis.* Usual rules. Chief elements: Dexterity, Rivalry, Running, Co-operation, Watchfulness.

*Open the Gates as High as the Sky.* Two children assume names, generally of fruits, flowers, or the like. These join hands and open the gates, letting the children pass through, and shutting down their arms around each last one. The child encircled is asked to choose between the two names. He is sent to the rear of the one whose name he has chosen. The choosing is done in whispers. When all the children have chosen sides, the sides pull against each other. Chief elements: Chance, Physical Strength, Rivalry, Guessing, Set Words.

*I Spy.* One stands at a home or base and closes his eyes, while the others run and hide. Then the spyer tries to spy the others who try to get home without being spied. Chief elements: Surprise, Hunting, Running.

*Selling Forfeits.* Forfeits paid by different ones are singly held over one person's head who prescribes some sort of penance for the redemption of the forfeit without knowing who had paid the forfeit and will have to do the penance. Chief elements: Surprise, Chance, Expectancy, Imagination.

*Base.* Sides are chosen. Each side has a home or base. The players on each side try to catch those on the other away from home. The one last leaving home has the right to catch one on opposite side who has left home prior to him. The game is played with or without prisons. When there are prisons, those caught are put in prison until brought out by some of their side. When there is no prison those caught play on the side which catches them. Chief elements: Running, Agility, Deception, Rivalry, Co-operation, Daring.

*Parchesi.* Played with dice and disks on a board marked with spaces. The disks advance around the board according to numbers thrown with the dice. Chief elements: Chance, Rivalry, Generalship.

*Charades.* Same as Dumb Scrambo. Word acting. Sides are chosen and each side vies with the other in skill and histrionic talent. One side guesses the word the other side acts. Chief elements: Imitation, Strategy, Display, Rivalry, Constructiveness, Co-operation.

*Tag.* One hits another, "gets his tag," and then runs to avoid being hit in return. The last one to hit has the other's tag. Chief elements: Running, Agility, Rivalry.

*Cards.* Numerous games with cards, all with Chance and Generalship as the main elements.

*Guessing Riddles.* One gives a riddle. The others try to guess it. Chief elements: Guessing, Quickness of Perception.

*Ten Pins.* Usual rules. Chief elements: Dexterity, Rivalry, Unusual Activity.

*Flying Kite.* Chief element: Curious Phenomenon.

*Object Guessing.* Each one in turn selects some object in the room and gives the first letter or the first and last letters. The others try to guess what it is. Chief elements: Quickness of Perception, Guessing.

*Bean Bags.* Pitching bean bags at a hole from a fixed point. Chief elements: Unusual Activity, Rivalry, Dexterity.

*Catcher.* The "catcher" runs after the others. The one he catches must be the catcher. Chief elements: Running, Daring, Agility.

*Jail.* Imitation of imprisonment. One or more are arrested and imprisoned, the jailer keeping guard. Chief elements: Imitation, Physical Strength, Resistance to Law.

*Stealing Chips.* There are two sides arranged on opposite sides of a line. Each side has a number of chips placed in a ring back of the players. The object of the game is to steal the chips of the opposite side without getting caught. Chief elements: Strategy, Daring, Rivalry, Agility, Co-operation, Quickness of Perception.

*Working Puzzles.* Chief elements: Hunting, Curious Activity, Quickness of Perception, Generalship.

*Having Parade.* Imitation of street parade. Chief elements: Imitation, Pomp, Co-operation, Constructiveness.

*Tiddledy Winks.* Shooting small disks into a cup by pressing quickly on the edge of the disks with another disk. Chief elements: Unusual Activity, Dexterity, Rivalry.

*Hide-and-Seek.* One hides and another seeks. Chief elements: Hunting, Strategy, Surprise.

*Thimble.* One takes the thimble and conceals it in both hands, then passing his hands between the hands of all the others leaves it in one. Different ones try to guess into whose hands it was left. Chief elements: Hunting, Strategy, Guessing.

*Wrestling.* Trying to throw each other down. Chief elements: Physical Strength, Rivalry, Agility.

*Drop Handkerchief.* Players stand in a circle. One runs behind the others' backs and drops the handkerchief clandestinely behind some one. As soon as the one behind whom the handkerchief is dropped sees it he picks it up quickly and runs around with it, at first trying to throw it and hit the one who dropped it before this one gets to his place. He then takes his turn and runs around the ring and drops the handkerchief behind another. If one is hit with the handkerchief before getting to his place after dropping it, he must go into the middle of the ring until some one else has to take his place under the same circumstances. Chief elements: Surprise, Favoritism, Strategy, Running.

*Sheepie.* One goes in front, calling the "sheep" to follow him. After leading them on for a while he turns suddenly and tries to catch them. Those who are caught before getting into a ring join the catcher in trying to touch the others in the ring. Chief elements: Daring, Running, Agility.

*Jack Straws.* Picking up straws from a pile with a hook. One must be picked up at a time without touching or moving any other straws. Chief elements: Dexterity, Rivalry, Curious Activity.

*Baseball.* Usual rules. Chief elements: Unusual Activity, Dexterity, Running, Rivalry, Co-operation.

*Dancing.* Chief elements: Agility, Display, Co-operation, Favoritism.

*Club Fists.* A stack of fists is made, each player contributing one or more fists. Then each one is given the option of having his fist knocked off or taken off. Chief elements: Daring, Inflicting Pain, Absurdity.

*Spinning Tops.* Besides the ordinary spinning of the top, several organized games are played, with the chief elements: Unusual Activity, Daring, Rivalry, Curious Natural Phenomenon.

*Snap.* Played with cards or dominoes. Each turns the cards or dominoes dealt him until two players turn cards alike, when the first one that calls "Snap" takes the pile of the other. Chief elements: Surprise, Chance, Rivalry, Quickness of Perception.

*Little Sallie Walker.* One sits in the middle of a ring formed by the other players. These others join hands and walk around, singing. At a certain stage in the game the one in the middle dries her "weeping eyes" and "kisses the one she loves the best." Chief elements: Singing, Set Words, Favoritism.

*Blind Man's Buff.* One is blindfolded and tries to catch the others. Whoever is caught and recognized by the blind man must be blinded. Chief elements: Surprise, Hunting, Chance, Guessing.

*Foot and a Half.* One boy bends over and the others vault over him. After all have vaulted the boy moves a foot and a half further, when the vaulting is repeated. This continues until some boy fails to vault and has to "go down" and be vaulted over. Chief elements: Agility, Rivalry, Unusual Activity.

*Simon Says Wig Wag.* The leader calls out "Simon says thumbs up, Simon says thumbs down, Simon says Wig Wag," at which commands the others obey by putting their thumbs up or down or wig-wagging them. If the leader should omit the words "Simon says" or any others in the commands, the players should make no move. Whoever moves when the command is wrong is dropped from the game. Chief elements: Surprise, Set Words, Rivalry, Strategy.

*Pig in the Parlor.* Couples promenade around, one in the middle who has no partner, singing "they kept the pig in the parlor." At certain words everybody changes partners, and the pig comes and joins in the scramble, leaving somebody else without a partner. The one left alone thus must be the "pig." Chief elements: Singing, Set Words, Rivalry, Favoritism, Chance.

*Dog on Wood.* The catcher can catch any one who is not on wood. The players dart from one piece of wood to another trying always to avoid the catcher. Chief elements: Running, Agility.

*Jack Stones.* Played with small marbles or Jack stones. Consists of various movements, pitching, catching, etc. Chief elements: Unusual Activity, Dexterity, Rivalry.

*Hop Scotch.* Played on a court laid off in rectangular spaces. A block or chip is pitched into the spaces in regular order and kicked out by the player hopping on one foot. Chief elements: Unusual Activity, Dexterity, Rivalry.

*William my Trimble Toe.* Each player contributes a finger, putting the end against the ends of all the others. Then one counts—"William my Trimble Toe, He's a good fisherman, etc.," winding up with, "One, two, three, out goes He." The one whose finger is last counted goes out and is brought back in one of several ways, being given the preference or a make believe preference. Chief elements: Chance, Set Words, Absurdity, Inflicting Pain.

*Checkers.* Usual rules. Chief elements: Generalship, Strategy, Rivalry.

*Hide the Switch.* One hides the switch. The others hunt it. Whoever finds it switches the others with it if he can catch them, then

hides the switch in turn for the others. Chief elements: Surprise, Hunting, Running, Inflicting Pain.

*Steamboat.* An imitation of a steamboat or steamboat party; played in various ways. Chief elements: Imitation, Imagination, Constructiveness.

*Bull Pen.* Sides are chosen. One side goes into a large ring. The other side, which has the "joog" takes a ball, gives it to one without letting the other side know who has it. Those outside then walk around the ring, each making believe he has the ball, till the one who has it throws it at one inside the ring. If any one is hit he must throw the ball at one of the players outside the ring. If he misses he must sit down and retire from the game. If the one outside misses, he must retire. When all on a side are made to retire, the "joog" passes over. Chief elements: Surprise, Strategy, Guessing, Rivalry, Inflicting Pain.

*I See a Ghost.* A trick game. The children kneel in a row, putting the new player at the end of the row. They all see a ghost and point one arm. Then they all see a ghost and point the other arm. Suddenly the head one sees a ghost and falls against his neighbor and the whole row falls down, knocking down the new player or players at the lower end. Chief elements: Surprise, Strategy, Absurdity, Practical Joke.

*Clumps.* A representative from each of two sides decide upon an object. Then they go each to the opposite side and are questioned as to what the object is. The only answers admissible are "yes" and "no." The side that guesses the object first wins a point. Chief elements: Imagination, Guessing, Co-operation, Quickness of Perception, Generalship, Rivalry.

*Antny Over.* Played with a ball. Two sides on opposite sides of a house. A player on one side throws the ball over the house. If it is caught by one on the opposite side, the one who catches it runs around the house and tries to hit one of his opponents, all of whom run to get out of the way. If one is hit he changes sides or sits down. Chief elements: Surprise, Chance, Running, Agility, Inflicting Pain, Set Words.

*Sting-a-miree.* One takes the ball and says "sting-a-miree," another says "sting it to me," whereupon the holder of the ball proceeds to "sting" it to him. After the ball is thrown whoever gets it throws it at any fellow who says, "sting it to me." Chief elements: Running, Daring, Set Words, Inflicting Pain.

*Bull in the Pen.* Same as Pig in the Pen.

*Making Play House.* This includes all attempts to construct an imitation of a home, room or other place associated with habitation. Chief elements: Imitation, Construction.

*Parlor Croquet.* Played on a board or table, small balls being knocked with small mallets. Chief elements: Unusual Activity, Dexterity, Rivalry.

*Chick-a-my chick-a-my Crany-Crow.* The players, all except the witch, form a row grasping one another around the waist and march back and forth repeating: "Chick-a-my chick-a-my crany-crow, went to the well to wash her toe," etc. The old witch draws on the ground and answers the time "1 o'clock, 2 o'clock," etc. At 12 o'clock, the old witch gets up and tries to catch the one at the rear end of the line protected by the mother and all the rest of the children. Chief elements: Imitation, Set Words, Agility.

*Devil and Angel.* Devil and angel choose sides. Each side has a ring for a base. The devils choose a color and go to visit the angels. The angels try to guess the color, and when they guess it they run after

the devils. Those caught go on the opposite side. Then the angels visit the devils after choosing a color. Chief elements: Guessing, Running, Agility.

*Proverbs.* One is sent out. A proverb is selected by the others. Then the one who is sent out returns and asks each a question. The answer must contain one word of the proverb, each word being taken in regular turn. The proverb is then to be guessed by the one who was sent out. Chief elements: Guessing, Quickness of Perception, Memory.

*Philopœna.* Two people join "philopœna." After that when one gives the other something and the other *takes* it without first crying "no philopœna," the first one cries "philopœna" and wins the forfeit. Chief elements: Surprise, Acquisitiveness, Rivalry, Watchfulness.

*Roly Poly, or Roly Holy.* A row of small holes are dug out in the ground, one for each player. The ball is rolled back and forth from one end to the other. If it rolls into a hole the owner of that hole throws it at one of the other players, who, if hit, throws it at another. The one who misses hitting the man he aims the ball at must put a "pig" into his *hole.* At the end of the game the player who has "pigs" in his hole must stand still and let each one of the other players throw at him as many times as he has pigs in his hole. Chief elements: Chance, Expectancy, Running, Inflicting Pain, Dexterity (throwing).

*My Father had a Rooster.* The first in a row says "my father had a rooster." The next repeats this to the next, and so on to the end, when the end one asks, "had it feathers?" The question is sent back to the other end of the row and is carried back again. Questions and answers about this rooster are sent up and down the row, each one repeating aloud. When the question is asked "how did it crow?" each one crows in answer. Chief elements: Set Words, Absurdity, Imitation.

*Consequences.* Each writes on a paper some adjective descriptive of a young man, folds it under and passes it to the next, who writes the name of a young man, folds it under and passes it on for the next to write something else, and so on. A number of stories are thus told by chance. At the end they are all read. Chief elements: Expectancy, Chance, Imagination, Absurdity.

*Black Maria.* An imitation of arrests made with the Black Maria. Chief elements: Imitation, Physical Strength, Resistance to Law.

*Jake Grin at Me.* Each one assumes some name, one being called "Jake." One stands, and with a whip of some kind whips one for some assumed offense. The one whipped lays the blame on another, who is beaten until he in turn blames some one else. The most common excuse for offense is "Jake grin at me," when Jake is beaten. Chief elements: Inflicting Pain, Absurdity, Defiance.

*Cross Questions and Crooked Answers.* Each one is secretly given a question to ask, and by an entirely different person is given also an answer. Then each asks his question of another, and receives the answer, which, unless by accident, bears no relation whatever to the question asked. Chief elements: Chance, Absurdity.

*Gossip.* One whispers something to his next neighbor, who whispers it to his next, and so on around the room. When it has passed all around it is told aloud, and is generally found to be a very different thing from what was originally whispered. Chief elements: Chance, Absurdity.

*Golf.* Usual rules. Chief elements: Dexterity, Rivalry.

*Good Night.* Same as Clap in and Clap out, except that instead of clapping out the person who takes the wrong chair or offers his arm to the wrong young lady, he is told "good night." Chief elements: Favoritism, Surprise, Guessing.

*Ring (on a String).* A ring is put on an endless string, and the players sit or stand around holding the string in their hands, concealing the ring. One in the middle tries to find it. Chief elements: Hunting, Guessing, Strategy.

*Dumb Scrambo.* Same as charades.

*Night Dodge.* The room is made totally dark, and a catcher tries to catch and recognize the others. Whoever is caught and recognized is made the catcher. Chief elements: Hunting, Guessing.

*Old Dame Wiggins is Dead.* One at the head says "Old Dame Wiggins is Dead." The next repeats this, and so on around the room. The one at the head then says "Old Dame Wiggins is Dead," and accompanies the words with a motion of the hands. This is repeated all around. The third time another motion of some part of the body, hand, arm, foot, or head goes around, and so on till everybody is in full motion. Chief elements: Set Words, Absurdity, Unusual Activity.

*Leap Frog.* One stoops and each of the others in turn vaults over him. The first that vaults over stops in front and stoops also. Those behind vault over all in front. The first one that stooped starts as soon as the last has vaulted over him and vaults over those in front of him and so on. Chief elements: Unusual Activity, Running, Agility.

*Key.* One person takes a key and gives it to another, telling him secretly to give it to a third; for instance, the "one who has the roundest face." This is done and the person receiving the key is directed to give it to, say, "the one with the bluest eyes," and so on. At the end, the key is traced around and the reasons given, for the delectation of the party. Chief elements: Expectancy, Imagination, Absurdity.

*Geography.* Sides are chosen and a leader for each side selected. The leader on one side calls some geographical name beginning with "A" and immediately begins to count aloud, One, Two, Three, etc." The leader on the opposite side must call another geographical name beginning with "A" before his opponent has counted ten. This leader begins counting immediately upon calling the name, the other leader calling another name before ten is counted, and so on. The one who counts ten on any name before his opponent has called another name beginning with the same letter wins a point. The aids on the sides stand, or sit near their leaders and give them names to call out. Chief elements: Memory, Co-operation, Rivalry.

*Stooping Catcher.* The "catcher" tries to catch the others. No one can be caught if he stoops, though the number of "stoops" each one has is limited. Chief elements: Running, Daring, Agility.

*Pillow Dex.* Played with a very light rubber ball over a table (generally). The players on the two sides bat the ball back and forth. The last side that gets it over wins the point. Chief elements: Unusual Activity, Physical Skill, Co-operation, Rivalry.

*Mother, May I Pick a Rose.* One is "mother." Each child asks, "Mother, may I pick a rose?" She answers, "Yes, my daughter, if you do not tear your clothes." They go to pick the rose. Mother calls "come home," etc. The answer is, "Don't hear you." The mother finally goes after them with a switch. She gives each one she catches as many licks with the switch as she finds buttons on his clothes. The first one caught is mother next time. Chief elements: Set Words, Resistance to Law, Running, Inflicting Pain.

*Table Rapping.* Trying to communicate with the spirits of the departed by having a table to rap in answer to questions. All sit around the table with hands placed flat on table forming continuous circle. Chief elements: Curious Natural Phenomenon, Imagination.

*Chess.* Usual rules. Chief elements: Generalship, Strategy, Rivalry.

*Basket Ball.* Usual rules. Chief elements: Running, Dexterity, Co-operation, Rivalry.

*Twenty Questions.* One goes out of room. The others select some object. The one sent out returns and has twenty questions to find out the object, all questions being answered by "yes" or "no." Chief elements: Hunting, Imagination, Guessing.

*Backgammon.* Usual rules. Chance, Generalship, Rivalry.

*Rachel and Jacob.* Jacob is blindfolded in the middle of a ring. He points to some one, he knows not whom. This one is "Rachel." She goes into the ring and Jacob tries to catch her. When caught and recognized she must be "Jacob." Chief elements: Chance, Guessing, Set Words, Agility.

*Hat Stack.* Each boy contributes his hat and the hats are stacked on the ground. The boys catch hands and form a ring around. They then pull each other about. The one who knocks over the hats is taken by the others and bumped. Chief elements: Unusual Activity, Chance, Physical Strength, Inflicting Pain.

*Borrowed Property.* Each one is secretly given a name of some piece of portable property. By another person each is told to carry some person in the room to another saying, "I come to return some borrowed property." Upon being asked what it is, he gives the name which had been given to him. Chief elements: Surprise, Chance, Absurdity.

*Fox and Hounds.* A "pack of hounds" chase a "fox." Chief elements: Hunting, Running.

*Quaker Meeting.* All sit perfectly quiet. The first one that breaks the silence is punished in some way. Chief elements: Imitation, Burlesque.

*Green.* Two persons "join green." Afterwards each must carry a piece of green shrubbery, generally a green leaf, somewhere on the person. The one who is caught without must pay the wager. Chief elements: Surprise, Watchfulness, Acquisitiveness, Rivalry.

*Five Hundred.* Played with a knife with blades open at right angles. Consists of resting one blade on the floor or table and turning it, trying to make the blades stick in the floor or table. The several positions in which the knife may fall determines the points in the game. Chief elements: Dexterity, Unusual Activity, Rivalry.

*Teacher.* An imitation of a lesson, with a teacher and pupils. Generally the rod figures prominently in the play. Chief elements: Imitation, Burlesque, Resistance to Law, Inflicting Pain.

*Tit Tat Taw.* Two persons play. A square is divided into nine spaces. Each player has a character, and each in turn puts his character into the various spaces, trying to put three in a row, and thus have "Tit Tat Taw." Chief elements: Generalship, Rivalry.

*Mumble Peg.* Played with a knife with blade wide open. Each player has turns at trying to stick the knife into the ground in different ways, and by different movements of the hands and different positions of the knife, all in a set order. The one who loses in the game "roots the peg" out of the ground. Chief elements: Unusual Activity, Dexterity.

# L'ÉCOLE DES ROCHES, A SCHOOL OF THE TWENTIETH CENTURY.

By T. R. Croswell.

"Education ought to make our men fit to rely upon themselves in all emergencies, and quick to fall on their feet after all accidents." This definition of the aim of education is reached by Edmond Demolins, a French professor of sociology, after studying comparatively the forces which act to form men in France, Germany and England. In his book, *Anglo-Saxon Superiority: To what is it due?* a book which has gone through many editions in French, and has been translated into half a dozen foreign languages within the few years since its first appearance—he attempts to show the secret of England's marvellous power of expansion in commerce and in territory. His answer is "individual initiative."

Demolins believes that national character is moulded by the character of the national education. Consequently he compares the school and the homes in France and England. In France both tend to form "officials," mere subordinates. For at the end of the school course is the government examination. The preparation to pass this is "cram." The influence of the French home, too, is to destroy independence. Throughout the period of development the French child is coddled, his parents never ceasing to treat him as a child. Under their social code the father feels that he must provide for the future of his children, and accordingly he limits their number, and spends his life to amass a dowry for each. Led to depend on this for his start, the boy in turn is robbed of his independence. And since a position under the government offers the easiest way of securing social standing, the three essential and most independent of all callings, agriculture, industrial pursuits, and commerce, are no longer attractive to the average French man, and still less so to his wife. Of the men formed by such conditions Demolins says: "They do not attempt to do something for themselves because they are powerless to do so. Our French training, excellent for the formation of officials, is of no value in forming independent, resourceful men, able to cope with the difficulties of life. They are good for nothing but subordinate functions, the remuneration for which will be a fixed salary, gained without exertion and payable monthly. On entering a man sees in advance his whole life. At such an age he will be

*sous-chef;* later he will be *chef de bureau;* and later still he will get his *retraite.* The only date he does not seem to know is that of his death."

The English school, on the other hand, is much better adapted to form active, self-reliant men; particularly is this true of the English Public School. Much less emphasis is laid upon the absorption of a definite body of facts; more upon a knowledge of the practical social relations of life, and upon the formation of independent characters by direct personal contact of the boys with their teachers and fellow pupils. The English parents, too, instead of considering their children as inseparable parts of themselves and trying to shield them from every hardship, from the first treat them as independent beings. There is no pretension of providing for their future. They are taught that they will have to depend upon themselves; the most beneficial dowry that can be given, for as nothing else can it makes them self-reliant. As a result of such a training the young Englishman enters upon life with a keen relish for a contest; he chooses the independent calling, is especially attracted to the land, and in the competitive struggle of nations shows to the world his superiority.

Influenced by the interest shown by his fellow countrymen in the results of his study on *Anglo-Saxon Superiority* Demolins has published a second book in which he appeals to French fathers to work for the salvation of their children, *i. e.*, "to introduce and propagate in France the type of schools of the twentieth century." This second book, *L'Education nouvelle*,[1] enforces this appeal by referring to personal letters from fathers inquiring whether schools of the character described in his earlier book as existing in England, may be found in France, and by contrasting the present education given in the *lycées* with "the new education" to be given in *l'École des Roches.*

This school, based on the plan of two English schools, was opened October 1, 1899. It is located on a country estate of about sixty acres, three miles from the station of Verneuil, and is distant two hours ride by rail west of Paris.

The equipment is most modern, including steam heating, electric lighting, and excellent telegraphic connections.

The tuition is $500 per year. The general plan that of a family school strictly limited in number.

"The school has for its aim," says its founder, "to make as rapidly and as completely as possible men—morally,

[1] See also Abbotsholme, by Cecil Reddie. London, 1900, pp. xvi, 640. This contains also a translation of the German book Emlohstobba. These three books,—Abbotsholme, Emlohstobba (an anagram of Abbotsholme), and L'École des Roches—present the Abbotsholme type of school from three points of view.

intellectually and physically developed. It will endeavor to develop love for work, the sentiment of responsibility, self-respect, self-mastery, and the habit of activity and endurance. It is an institution for modern and classical education, but following a new programme better adapted to the nature of the child and to the necessities of education." Its programme permits the pupil to prepare for the government examination at the close of the lycée, or to enter one of the higher schools, or to undertake at once some agricultural, colonizing, manufacturing, or commercial enterprise.

What are the special features of this "new programme better adapted to the nature of the child and to the necessities of education?" To show these more clearly and the possibility of realizing them, Demolins has prepared the chart, which gives side by side the actual programme of the school of the classical type for the French boy between 11 and 16 years of age, and the programme for the boys of l'École des Roches.

At the first glance it is seen that no subject is to be omitted in the new education that was taught under the old, but much more is added. The objection is at once raised that this will not do as the children are overworked and suffering from fatigue already. But an answer is at hand: the additional work is of such a nature, and the methods in all subjects so natural, that the boys will work with pleasure and without fatigue, and can do with ease all that will be required.

The actual programme provides only for intellectual education, the new one is arranged so that all such work comes before 1 P. M., leaving the rest of the afternoon for practical outdoor work, and the evenings for social culture and recreation.

The special aim of the intellectual instruction of the first three years is to give "a body of knowledge which every man ought to possess whatever his calling may be;" and in the last three years, during which the boy pursues a special course in letters, science, agriculture and colonization, or manufacturing and commerce, the studies vary to meet the theoretical demands of each course.

The aim of the practical work of the afternoon "is to develop physical education, knowledge and interest in the industrial occupations, energy in the undertakings," and an exact appreciation of the completed work, so that later one can either do it himself, or direct another.

The evening programme has for its object "to redeem our melancholy and awkward collegians." In the official programme Latin and Greek occupy more time than all the other studies; in the new one they appear only in the last three years, and even then are confined to the classical course. In their place is an increase in nearly all the other subjects, and especially in

WEEKLY PROGRAMME—L'ÉCOLE DES ROCHES.

| | GENERAL. First Three Years. | | | SPECIAL. Last Three Years. | | | |
|---|---|---|---|---|---|---|---|
| CLASS. A. M. | Sixième | Cinquième | Quartrième | Lettres 3e 2e 1e | Sciences 3e 2e 1e | Agriculture et Colonization[4] 3e 2e 1e | Industrial et Commerce[4] 3e 2e 1e |
| French | 3 | 3 | 3[1] | 5 | 2 | 2 | 2 |
| English and German | 8 | 8 | 6 | 2 | 2 | 2 | 4 |
| Latin and Greek | | | | 10 | | | |
| Geography | 2 | 2 | 2[2] | 2 | 1 | 3 | 3 |
| History | 2 | 2 | 2[2] | 2 | 1 | 1 | 1 |
| Mathematics | 2 | 2 | 3 | 2 | 7 | 2 | 3 |
| Geology | | 1 | 1 | | 1 | 1 | |
| Botany | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Zoölogy | 1 | 1 | 1 | | 1 | 1 | |
| Physics | 1 | 1 | 1 | | 2 | 1 | 2 |
| Chemistry | 1 | 1 | 1 | 1 | 2 | 2 | 2 |
| Drawing | 2 | 2 | 2 | 2 | 3 | 2 | 4 |
| Agriculture & Colonization | | | | | | 7 | 2 |
| Commercial Studies | | | | | | 2 | 4 |
| PRACTICAL WORK Part of P. M. | | | | | | | |
| 1. Gardening & Farming | 6 | 6 | 7 | As in general section, but only during the free time. | As in general section, but only during the free time. | More emphasis on practical side of work agriculture. | |
| 2. Work on Wood and Iron | 5 | 5 | 6 | | | | |
| 3. Visits to farms and mills, collecting minerals, plants and animals, surveying, etc. | 4 | 4 | 4 | | | | |
| CULTURE AND RECREATION.[3] | 7.30–9.00 P. M. Except for boys of sexième who retire at 8.00. | | | | | | |
| Monday | Reading: Lives of truly great men, etc. | | | | | | |
| Tuesday | Recitation and (acting) | | | | | | |
| Wednesday | Wood carving, modelling, etc. | | | | | | |
| Thursday | Dancing | | | | | | |
| Friday | Concerts: Instrumental and vocal | | | | | | |
| Saturday | Conférences | | | | | | |
| Sunday | Instruction in morals | | | | | | |

OFFICIAL[6] WEEKLY PROGRAMME—LYCÉE.

| Age | 11 | 12 | 13 | 14 | 15 | 16 |
|---|---|---|---|---|---|---|
| CLASS. | Sixième | Cinquième | Quatrième | Traisième | Seconde | Rhétorique |
| French | 3 | 3 | 2 | 2 | 3 | 4 |
| English and German | 1½ | 1½ | 1½ | 1½ | 1½ | 2½ |
| Latin and Greek | 10 | 10 | 11 | 10 | 10 | 8 |
| Geography | 1 | 1½ | 1 | 1 | 1 | 1 |
| History | 1½ | 1½ | 1½ | 1½ | 1½ | 1½ |
| Mathematics | | | 1½ | 3 | 1½ | 1½ |
| Geology } | | 1½ | | | | |
| Botany } | | | | | | |
| Zoölogy, arithmetic | 1½ | | | | | |
| Physics[7] | | | | | | |
| Chemistry[7] | | | | | | |
| Drawing | 1½ | 1½ | 1½ | 1½ | 2 | 2 |

the natural sciences, and most of all in the modern languages. And yet at the end the pupil is to know more Latin and Greek, and more of the other subjects than under the present system. This result is to be reached by a more natural method of instruction.

After mentioning the meager result of the average school, particularly in the languages, Demolins writes a long chap-

[1] From the beginning of *quatrième* the study of Latin and Greek literature, through translations is begun, in order to give the class some general ideas upon these.

[2] From the beginning of *quatrième* the history and geography of England and Germany are taught entirely in English and German, which increase by so much the time devoted to these two languages.

[3] The school receives a certain number of reviews and special journals,—literary, scientific and agricultural, chosen with care and placed at the disposal of the pupils during their free time.

[4] The pupils who are preparing for agriculture, colonization, manufacturing or business, will receive, in the school itself, the entire preparation necessary, either to undertake at once these callings, or to enter the most of those technical schools. Further, they can prolong a year or two their study at the school to complete their work in the theoretical and practical studies of their specialties.

[5] Sunday morning is devoted to religious instruction and duties.

[6] The following changes have been made: The time devoted to the living languages has been increased from ½ to 1½ hours according to the class; the time devoted to geography and history, according to the class, has been changed ½ hour more or less. Finally they devote to mathematiques 1½ hour more in *seconde*, and ½ hour more in rhétorique.

No changes, however, are made in French, the ancient languages or in the sciences.

[7] Physics and chemistry are taught only in *philosophie*.

ter on *How to Solve the Question of Latin*. He finds the answer in a little pamphlet entitled *Latin Learned in Three Years; Greek in Two Years*. The method given in this pamphlet is one that the author, M. Olivier Benoist, had used with the highest success with his own children, and then with his grandchildren. Of the present method of instruction Demolins says: "I knew they were stupid, but I did not know how one could replace them; I know, and see it clearly now."

Benoist introduces the principle of his method thus: "At three years a child understands his mother tongue, at four years he speaks it. In one year, or at most in two years an older child or an adult, sent to England or to Germany, understands and speaks the language of the country. How does it happen that after six or even eight years of hard study, the pupils from our colleges, who present themselves for the *baccalauréat*, are able only with difficulty, to translate twenty-five lines of Latin in two hours, with the aid of a lexicon, and only about a third of the candidates attain a passing mark?"

In the first case we have positive results, in the latter negative. Here is the method of the former: "When, at about two years, a child commences to pronounce certain phrases, that is to say, *to compose*, what an innumerable number of oral turns of expression it has already made! These its mother has caused it to make. Every time that she has shown it an object and that she has told it the name, she has caused it to make a version with the aid of a translation. Does one see the infant working very hard when its mother teaches it to speak, when its mother teaches it everything? There is a perpetual exchange of smiles between them." "But," adds Demolins, "there are no smiles exchanged between the master and the pupil. They seem to delight to heap up difficulties under the feet of the unfortunate scholar, in placing the study of grammar at the beginning of instruction in languages. By itself this study is dry enough for a reflecting mind; it is decidedly discouraging for children to learn (when they do learn it) this mass of rules of syntax and exceptions, of conjugations and of declensions by mere mechanical repetition and pure exercise of memory. The method followed for the explanation of the text again dulls the interest. They never have the children read entire works, but only certain passages, in a very slow manner, only a few lines a day, not a way of interesting them much in what the text contains, as all will agree."

This usual method of teaching the dead languages Benoist likens to that of a general who in order to prepare his soldiers to march should exercise them each day at the rate of three miles in ten hours, and to insure this style of marching compels them to take four steps to each paving block. In what condi-

tion, says Benoist, would you expect to find the limbs of the soldiers after six years of this practice? The assumption that such a method exercises the intellect and gives the most subtle culture will be looked upon by our descendants as one among the popular delusions of past ages. But this method does have its paralyzing effect on the children, continues Benoist. Unconscious for the most part of the causes of their suffering they complain to their parents that they are tired. And these commit the great mistake of considering their complaints of slight importance. Ennuié is in fact the worst of things; it leads to idleness, and every one knows what that produces.

Any illiterate mother will teach her child by her natural method more of a language in two years than the schools do in six or eight. The solution, then, is to adapt her method to the ancient languages. This solution is obtained by substituting for the words of the mother, the reading of continued text from the very first. The Latin or Greek text *with the translation* is placed in the hands of the pupil. "The translation gives instantly the meaning of each word, without compelling the pupil to make with his dictionary long searches, sometimes unfruitful, always tedious." A translation in the hands of pupils only gives them the means which the master is obliged to use for himself. Why is the way made easy and rapid for the one, and difficult and unendingly long for the other? In short, the only practical and rapid means of learning a language is to fix in memory as many words and phrases as possible. When the pupil shall have read and comprehended,—a thing which is easy with a translation,—twelve or fifteen volumes of Latin, he will know Latin. Thus the work of the pupil would consist in reading and comprehending one or more pages of Latin. The translation would then be taken away, and he would be questioned on the Latin text alone. You cannot require a pupil to comprehend a given passage following the existing usage, but you can require him to prepare, with the aid of a translation, a certain number of lines, or pages, in a way to render them later at sight.

The grammatical study of the language, as in the case of the maternal method, does not precede, but accompanies and explains the more essential part. The method is unique. The facts of grammar are introduced only as they are needed to explain the text, and thus most of them are to be absorbed unconsciously rather than memorized mechanically. To lessen, however, the drudgery of either studying or referring constantly to a grammar, the walls about him are to be covered with charts, self prepared or otherwise, showing all the declensions and conjugations and examples of the rules of syntax. Demolins, who has used this method with success upon his own child, suggests

the use of a folding screen made of three cards, 35 by 65 centimeters, upon which can be placed all the declensions and conjugations; and thus the whole scheme may be set up on the table in front of the child while he works.

Theoretically Demolins bases his expectations of obtaining the results demanded on the three following reasons: "(1) Because the children will not work beyond their capacity, and, nevertheless, they will at all times make manifest and measurable progress; (2) because the child will take an interest in the study of Latin, reading entire works in place of fragments which give him only an acquaintance with these works; (3) finally, because the end we propose for him will not be too far distant since the study of Latin will last only three years." The practicability of this method has been tested through its successful use by M. Benoist on his children and grandchildren, by Demolins on his son, and by numerous others cited by him. This, then, is Demolins's solution of the question of Latin: (1) It is not necessary to take it at all unless one wishes to pursue the classical courses; (2) and, then, since under the new method one can "know Latin" in three years, whereas under the present method at the end of six or eight years the results are at best only negative, the choice of Latin may be delayed three years, and thus much valuable time saved, in which to acquire those subjects essential for every one, whatever his calling may be; and which "can be made easily accessible to the intelligence of children below fourteen." A summary of this knowledge is found in his picture of the boy of twelve or thirteen who has finished the three years of the general course. "He will now speak three living languages: French, English and German. He has devoted to geography and history more time than they do in the present education, following a method which shows better the relations of phenomena. He has a very extended and practical acquaintance with physics and chemistry, while in the *lycée* these subjects are completely ignored until the final year, which follows *rhétorique*. He has in addition some ideas on gardening and farming; he has been initiated into work on wood and iron; he has developed physically by work in the open air and by the practice of varied exercises; finally, he has a mind open to art, to music, to the life of society, thanks to the occupations (planned) for the evenings. Under the influence of this varied education, the aptitudes latent in this child of twelve or thirteen have had a chance to show themselves in one way or another, since all his intellectual curiosity has been awakened, and he is thus in position to choose intelligently his future calling.

The question of Latin was treated at length both because of the great prominence it still holds in all classical schools, thus

crowding out other subjects, and also because its methods shed some light upon those used in all language study. There is truth in Demolins's charge that the usual method of teaching ancient languages is deadening, and that the usual method of teaching the living languages is the same as that of teaching the dead ones. Hence he would have as little technical work done in the mother tongue, but advocates reading much in the best authors, believing that by this reading the usages of style, spelling and grammar will penetrate the child's mind. "It is necessary to learn living languages as one learns his mother tongue, *by speaking*. The grammar should be studied only later, and then only to the extent necessary." This is the principle underlying the method of teaching German and English, no grammar being taught for five or six months. But the following points in the application of this method are of interest: (1) Nothing but the language in question is used in the recitation; (2) the first lessons are conversations upon some simple subject; *e. g.*, "a small boy offers a chair to a lady;" here the boys act out the part, thus avoiding the necessity of translation, and getting the ability to think in the language; (3) later they write short pieces, *e. g.*, on "The Life of the School," "Life in the Country," etc.; (4) in the second year they write longer articles, *e. g.*, the description of a journey of two months, or the life history of some plant; (5) only in the higher classes are the idioms, grammar and literature studied; (6) where possible the teachers draw on the board to illustrate the words, and the pupils are often required to copy both words and pictures; (7) the geography and history of the country is studied in its own languge; (8) a foreign teacher is employed for the foreign language, even if this does sacrifice patriotism; (9) arrangements have been made with similar schools in England and Germany to receive the French pupils for three months, six months or a year. The last is the most unique feature of all.

As a professor of sociology he sees in geography and history the foundation of the "science of man and society." Geography should show how man is influenced by the physical conditions of the place where he now lives; history how he is influenced by previous conditions of the locality and of places where his ancestors have dwelt. Since sociology now, as philosophy in the past, embraces all the other sciences, the natural sciences are easily correlated by means of geography and history; for the sciences, too, influence the life of man. "It is indispensable, whatever the profession one embraces, to have some practical and theoretical notions upon these sciences," continues Demolins. The starting point is direct observation, which is made easy because the school is in the country, where the children can easily collect numerous specimens from the mineral, vegetable and ani-

mal kingdoms. Further, the life, habits, and external parts of the animal are studied before the internal organs and skeleton; the form and structure of plants before their classification, the names and appearance of the stars and planets before the laws of their movements. The afternoons are devoted to practical applications of the subject, studied more or less theoretically during the morning, and to play and other physical exercise. The practical exercises include (1) work on the farm and in the garden, (2) work on wood and on iron, (3) surveying, visiting farms and manufactories, making collections, etc. Football, cricket, tennis and bicycling are especially mentioned among the physical exercises.

The nature of the evening work does not lend itself very readily to the needs of a programme maker. Its purpose can suggest, but only in a general way, the means which may be employed to develop the social instincts. Much emphasis is placed upon the forming of social habits through contact with adult society, particularly that of women, whose influence is so often wanting in the boys educated in boarding schools. The general programme indicates that the first two evenings of the week are devoted to the culture derived from literature; Wednesday and Friday to art; Thursday evening is pre-eminently social; Saturday is for lectures. Sunday evening is more for formal moral and religious teaching. But, if in this feature, as in all the others, l'École des Roches follows the example of the two English schools, the social feature and music will form an important part of every evening.

The difference in the programme of the present *lycée* and of the *new school* is not more important than the difference in teachers. In the *lycée* are two kinds. One who conducts the lesson from behind his desk. He is often a specialist, in the narrow sense of having studied one subject to the exclusion of all others. And he has the defects of this specialist: (1) It is difficult for him in his subject to come down to the level of his pupils; (2) he cannot help them by his personal example, because, as a specialist, his points of contact with them are limited. The other teacher superintends the discipline of the boys, and his close watch over their actions destroys the kinds of sympathy which might exist, and thus beget in the boys the spirit of lying and deceit. The new education must have a new type of teacher. This type is found in some of these English schools. He is no specialist, or rather a specialist in many lines; not only must he be able to give the most efficient instruction in several different branches, but he must be a cultured Christian gentleman in his daily life. In short he must be a good specimen of the human species in its different manifestations; a leader in sports and social recreations as well as in the class-room.

These sports, too, are to be emphasized much as in England. The new teacher must live with his pupils, and in a way take the place of a father to the boy. Thus his methods become more natural and his instruction more practical. He can teach from life as well as from books.

The methods, too, are as different as the teachers. The boy of the *lycée* is one of a large class instructed together. He receives but little personal help during the class, and is left to work outside without guidance or help. As a result he is sure to acquire bad habits, of which dawdling over his tasks as a result of the repeated obstacles which he meets and is unable to solve, is perhaps the worst.

In the new school there will be only ten or fifteen in a class, and they will do all their work in the class, and under the helpful, correcting guidance of the teacher. They will learn to work.

Character rather than instruction will be the aim. Demolins shows the appreciative delight of the father when, instead of finding in the report from an English school that his boy had been "obedient," he read, "I think you will find your boy stronger in body, more independent in character, and more master of himself."

On the whole we expect great results from the "Ecole des Roches." It initiates a unique educational experiment on a large scale, for it purports to be the forerunner of others of its kind. Its aims are clear and definite. Its method carefully chosen to attain these ends. Its further development we shall watch with the greatest interest, for it embodies two problems of the utmost importance to the student of educational history. (1) Of what value is a comparative study of existing civilizations to the student of pedagogy? This school is the direct outcome of such a study. (2) Can the educational institutions of one people be successfully incorporated by another? *L'École des Roches*, modelled after *Abbotsholme*, attempts to introduce into France the modified and idealized form of the English public school; but *Abbotsholme* is eclectic, attempting to supplement chosen features of the ordinary English public schools, with a generous saturation of the educational principles associated with the name of Herbart. However, it is unfortunate that the study did not go further, and seek its own conclusions instead of accepting, as it does, the ready-made answer of two English private schools; for these are neither the old schools which have developed the Englishman as we know him, nor is it certain that they represent more fully than others the peculiar forces which form English character. It is true that *l'École des Roches* aims to introduce into France an entirely new school atmosphere. It is not impossible to imitate the form of an insti-

tution, but it is much more difficult to transfer that peculiar school spirit which is often its very essence.

Further, to me the plan of his school does not seem to give sufficient weight to the conditions of the natural development of the boy. In aiming to prepare the boy to be a man, it seems partially to overlook the fact that he is still a boy; too much of the adult is brought into the life of the child, and too little opportunity given for the free life of boyhood; the questions arise whether a programme which maps out all that the boy is to do from his rising at 7.00 A. M. to his retiring at 8.30 P. M., is the best means to develop "private initiative;" whether so much control over the social life, as is indicated by the evening programme, may not lead to a premature and unhealthy social development; whether after all the good which we must recognize in a high-priced family school of this character, the general tendencies of our age do not compel us to say that the "type of the schools of the twentieth century" will be more popular and more democratic in character.

Demolins's work is especially timely for American educators. No feature in our education is more definite and certain than the steady but slow centralization of authority. That this centralization has given us better schools, on the whole, is generally believed; that it is the only way to secure the best for the future, is the belief of many, particularly of those who see more beauty in an efficiently organized school system than they do in an efficient and normally formed human being. France has the type of a thoroughly centralized school system, and Demolins tells us that it forms, not "men," but only "officials." In America the question between individual freedom and general uniformity has already received much attention. President Eliot, of Harvard, has told us that the private schools of Massachusetts are less fettered than the public schools, and adapt themselves to reforms more promptly. In all our large cities the private schools, some of them poor enough, too, live and thrive under the very eaves of our public high schools. At the present time an acute question in Chicago is, "why are the boys dropping out of the high schools?" The answer is undoubtedly very complex, but the fact that so many leave only to enter some private institution, would seem to indicate that the latter possess something not found in the former.

Twice does Demolins repeat Lemaitre's characterization of the graduate of the French *lycée*, as a young fellow who knows neither Latin nor Greek; and yet has no better knowledge of the living languages, of geography or of the natural sciences; in short, as a monstrosity, a prodigy of nothingness. This sounds like some of the criticism of our high school and college graduates by those who scent a danger of over-education. If, as Demolins claims,

Latin can be more effectively taught in three years than under our current methods in six or eight, little ground is left for those who advocate beginning Latin in the grades. And the barren results of our modern language teaching, particularly in our colleges, invite the American teacher to a careful consideration of its possibilities.

The emphasis laid upon the social side in this French programme may well make us ask whether our American public is not giving too little attention to this highly important phase of culture; while the school does not recognize it officially, and often hinders rather than promotes the development of the pupil's social instincts, the home is perhaps relying more than in the past on some outside agencies to supply this training.

By his clear conception of the typical school of the future Demolins has done the educational world a service. He has given us a definite ideal of the man whom the schools should form, and a very definite ideal of the school which is to produce this man. The ideal is incarnate in that all round Englishman who is conquering the world by the power of his "individual initiative;" who is fitted to rely upon himself in all emergencies, and quick to fall upon his feet after all accidents. We may question both his ideal man, and his ideal school, and yet be compelled to acknowledge that they are superior to existing institutions and their graduates.

# A STUDY OF THE TEACHER'S INFLUENCE.

By SANFORD BELL, Fellow in Clark University.

## LIST I.

### *I. The Source, Nature and Value of the Material.*

In 1896 the following questionnaire was given to the students in my psychology and pedagogy classes at The Northern Indiana Normal School at Valparaiso, Indiana:

TOPICAL QUESTIONNAIRE.

LIST I.

Recall all your past teachers and single out the one that did you most good:

1. In what way was he or she most helpful to you?
2. How old were you and how long were you under her care?
3. Was there ever any one thing which she said or did that particularly influenced you? If so, give details.
4. Did she affect your after life? If so, in what way.
5. Give a personal description of her, including both physical and mental traits.
6. Single out the one you *loved* most, and tell what made you love her.
7. Was she the same one that helped you most?

LIST II.

Single out the teacher you loved least:

1. Did you have any *positive dislike* or *hatred* for her? If so, what caused it?
2. Was there ever any one thing which she said or did which deeply affected you? If so, tell as exactly as you can what it was and how it affected you at the time.
3. How long did this effect last? If transient, what caused it to leave? If permanent, what has been its influence on your life?
4. How old were you, and how long were you under her charge?
5. Give your present age, sex and temperament—whether sanguine, phlegmatic, choleric or melancholy.

The enormous attendance at that school, the variety and maturity of the students, were conditions especially favorable to the collection of much and singularly valuable material. During the years 1896-98, more than 800 sets of answers to the two lists of questions were collected from the students in my own classes. In the following year 135 sets were furnished by my successor, Professor George W. Neet; 75 sets were furnished by Drs. W. L. Bryan and Ernest H. Lindley from the students

in their ethics classes at the Indiana University; and 13 sets were furnished by Professor W. E. Ashcraft of the Chattanooga (Tenn.) Normal School. The students furnishing the 800 sets from my own classes were used to making careful observations and accurate reports. What explanations were thought to be necessary were carefully and clearly made, and all of the returns bear the stamp of care, accuracy and honesty. Substantially similar conditions prevailed in regard to the other sets. In all there were 1,050 sets of answers turned in. Out of this number there were 19 sets that were defective in the way of omissions, vagueness or indefiniteness, and therefore discarded, leaving 1,031 sets of answers that were worth using. Of these, 543 were from men and 488 from women. The men range in age from 17 to 43, the great majority being between 23 and 31. The women range in age from 16 to 37, the majority being past 21. There were 14 women who would not give their age. In the event that they had, the average would have been raised.

While most of these people were either experienced or prospective teachers, many were clerks, lawyers, mechanics, stenographers, bookkeepers, ministers, etc., etc.

The care with which the returns were collected, the maturity of those testifying, the fact that they were used to close application and accurate reporting, and the further fact that they represent several organized interests, all give the material an unusual value.

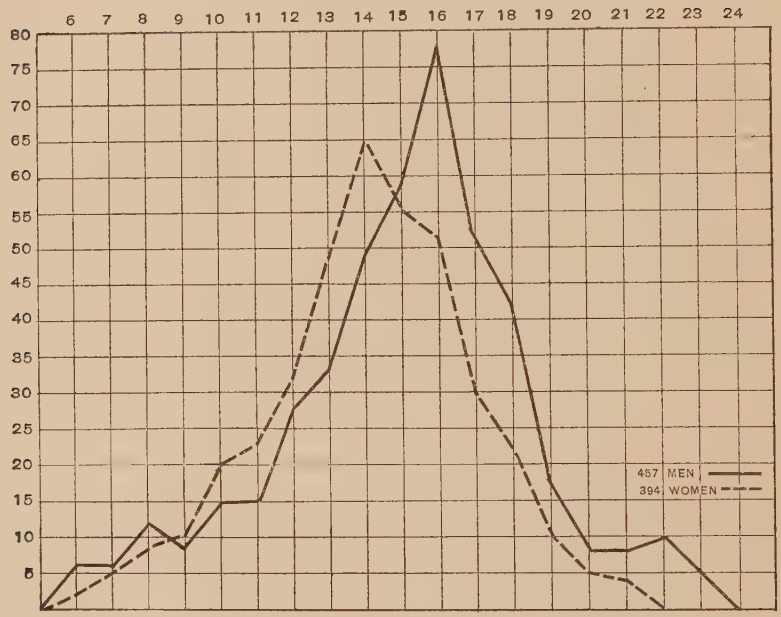
## List I.

### *II. The Time in Life When the Greatest Good Came.*

The general direction at the head of the first list of questions is: Recall all of your past teachers and single out the one who did you most good. The second question in the list is: How old were you and how long were you under her care? Of the 1,031 persons who answered the question, there were 851 who gave exact years within which the greatest good came to them. 457 of these were men and 394 were women. The following curves will indicate the relationship between the numbers testifying and the years in which the good came:

The 457 men testify as follows: 8 locate the good as coming at the age of 6; 7 locate it at the age of 7; 12 at the age of 8; and 8, 15, 16, 28, 34, 48, 58, 78, 52, 44, 18, 8, 8, 10 and 5 at the ages of 10 to 25 respectively. The 394 women testify as follows: 2 locate the good as coming at the age of 6; 5 locate it as coming at the age of 7; 9 at the age of 8; and 20, 24, 33, 50, 66, 55, 49, 31, 22, 10, 5 and 4 at the ages of 9 to 24 respectively.

It is to be noted that more than three-fourths of those testify-




CURVE, SHOWING AGE AT WHICH THE GOOD INFLUENCE CAME.

ing,—642 out of 851,—locate the good as coming from the age of 12 to 18, which would seem to mark this period out as one of relatively great susceptibility to influence for good. The curve then becomes an indicator of the relative degree of susceptibility to good and assumes pedagogical significance of great importance. Interpreted to mean this, it indicates that the period between 11 and 17 in girls, and that between 12 and 19 in boys are the periods *par excellence* during which influences for good should be brought to bear upon their lives. The curve indicates that the degree of susceptibility in girls begins to rise rapidly at 11 and reaches its maximum at 14, while in boys it begins a year later and reaches its maximum at 16 and goes down rather rapidly. This fact agrees with other significant differences between the sexes known to exist at this period in their life. The significance of this point will be discussed later.

It is mentioned above that 851 out of 1,031 gave exact years within which the good influence was received. The remaining 180 referred to the influence as coming, not in a given year but during a period extending through a number of years, *e. g.*, during the time from 13 to 16 years of age. Of these 180 there were 86 boys and 94 girls. A special curve for these special cases differed in no essential feature from the one above, and, therefore, does not deserve further mention. It might be of

interest to know that the average length of the period was 2.3 years for boys and 3.71 years for girls. This special set of 180 seems to be from those who have a tendency to be more nearly conservative. If this be true the facts would indicate the further truth that the girls are more conservative than the boys.

After the above part of this study was finished 353 sets of answers were put in the waste basket through mistake, leaving only 698 sets as a basis for further study. Of this 698 sets, 360 were from men and 338 from women. (The papers that were lost had been gone over several times. And although they do not show in the following statistics, they influence the entire study.)

### *III. The Kind of Influence.*

The first question in List I is: In what way was he or she most helpful to you? The influences indicated in the answers easily fall into two classes, viz.: *moral and intellectual.* But on account of the emphasis placed upon the *personal attitude* of the teacher toward the pupil, it has been thought best to treat this subject separately, as also has been true of the influence referred to as *self-reliance.* It is impossible to draw any sharp lines between these two separate classes and that of moral influences; in fact it would perhaps be more nearly true to treat them as kinds of moral influences and subordinate them to that as a more general head. However, this classification is intended rather to serve for convenience than to satisfy the demands of science. There will be, then, the following four classes of influences which we will discuss in their order: 1, *Moral Influences;* 2, *Intellectual Influences;* 3, *Personal Kindness, Interest, Encouragement, Sympathy, etc.;* and 4, *Self-Reliance.*

1. *Moral Influences.* Out of the 360 men testifying, there were 176 who characterized the good received as being moral; and out of the 338 women, 164 testified to this kind of influence. The following examples taken from the testimonies will serve to illustrate the nature of this influence:

M., 21. He was most helpful to me in that he aroused within me a greater desire to make something of myself. I was 16 years old at the time, having been under his influence two years. Since I came in contact with him I have lived a better life in all ways.

M., 38. He was most helpful by creating within me the desire to be an honorable and useful man, such as I saw him to be. He always met his pupils with a cheery smile and kind word. He was interested in, and joined them in their games without losing his dignity as a teacher. When I became a teacher I recalled his manner of conduct before his pupils, and

found that similar conduct before my own won appreciation and good will from them.

M., 20. At the time I came under his care I believe that I was about as bad a scamp as usually can be found. This teacher tried to make a man out of me, and I believe that through his influence I was persuaded to give up many bad habits which, if allowed to grow, would have been of much detriment to me. I was at that time 14 years of age, and remained under his care two years. Before I came under his influence I was very much addicted to lying, and I believe it was through him that I was made to stop.

M., 20. In government he appealed to our honor. He taught us that we must master ourselves before we master others.

M., 27. She helped me morally more than mentally. She taught me what was due to my teacher and to my playmates. She always pointed out very plainly what our duty was, and was not slow in telling us if we failed in doing it. She also set the example for us, so that we had no argument left for doing other than as she told us to do. She was kind and also very firm, but used good judgment; by good judgment I mean that she never asked anything of us that was unreasonable, but what she did ask we had to do. I was 16 years old.

M., 24. He filled me with a desire to be like him. I was 13, and under his care eight months. He awoke me to the great good which comes from education. He impressed me with his frankness, honesty and impartiality, both in and out of school. I hold my present efforts to advance to be very largely due to the influence of his encouragement. He was an athlete. I wept when school closed, thinking that no one else would ever take so much interest in me and help me so much.

W., 24. The teacher who did me most good was most helpful to me in teaching me life's true principles. He taught me always to look upon the helpful side of life and to exert all of my energies in that direction. I was 12 years old, and remained under his care six years, or until I finished the high school in that place. I always shall remember a short conversation which we had about what I should do after I had finished the high school work. He was anxious that I should become a teacher. He commended my attitude toward children and my work in his school, and told me that he knew that I could make a successful teacher if I would only try. And if I did undertake it to begin with the determination to succeed. I did try, and was successful during the two years which I taught. At times when I felt discouraged I would recall his words and brace up and try all the harder. He taught me to look upon the bright side of life. He, himself, had much to contend with, yet he was always cheerful and never despaired. His example

has helped me over many rough places, and I have always felt that if I had never known him, in some of my trials I certainly would have lost all hope. I think that a great part of his interest in me was due to the fact that I had no mother living, and his daughter, a girl of my own age, and I were very close friends. Naturally this brought the father and me closer together.

W., 29. She was most helpful to me by her beautiful life and the little things she would say to encourage me to do more and better. I was 13 when I went to her, and remained under her care two years; but for three years after I was almost constantly with her. She stopped teaching but not influencing. I was always an ambitious dreamer, and she was so sympathetic with all my moods. One sentence she used to say to me when I had dreamed out loud to her, always has remained with me: "Make the dream come true, child; you can do all things through Christ, but not without him." The next chapter is sadder. For five years I believed her to be all that was good and beautiful, and then came the proof that even I who loved her so could not withstand. I was forced to know that she was weak, though I had believed her strong; sinful, though I formerly would have staked my life on her purity. For a time I did not believe in any one, then the old ideal reasserted itself, and I still love the teacher as she used to be. She was, and is, my ideal of a teacher.

W., 22. At 17 I attended Summer Normal at A,—and during those eight weeks I was under the influence of one teacher whose help was far greater than all of the previous training I had had. I have always felt that the influence of this man marked a decided turning point in my life. He stirred me up in every way. He set me thinking; the world appeared more beautiful to me; my ideals were higher,—in fact I remember that it seemed like living a new life. I was just preparing to teach, and he intensified my desires to be a true teacher. I loved him most of all the teachers I have had because he called forth the best there was in me.

W., 33. Most helpful in that both by her life and teaching she constantly held before her pupils such high ideals. I had subjects with her that required most detailed and definite work, but the drudgery of this was not felt on account of the broad and scholarly view which she gave of the subjects. When a teacher can put that indefinable something into a lesson in astronomy so that the influence will be felt for 15 years, she has what I, through experience, both as a student and teacher, have come to regard as true teaching power.

W., 22. She inspired me to do something, and aroused in me

an aim. I admired her personality and character and wanted to be like her.

W., 21. She impressed upon me the value of individuality and sincerity by her example in a way that no amount of preaching could have done.

W., 24. By teaching me to appreciate pure literature. I was at just the right age to appreciate flashy love stories. She found out that there was a tendency of this sort in the whole class. It was a country school, and just ordinary reading was all that was required, but she introduced us to some of the best authors; she read to us, and had us to read pure and wholesome stories, poems, etc. It seemed as if she were personally acquainted with the authors. We country children talked about great men and seemed to know more about them than we afterwards did when we came to study them in high school. I have always tried to follow her example.

W., 19. My great admiration for her commanded my respect for her as well as awakened my own self-respect. I used to think that if I only could be like her my cup of happiness would be full. I was 13 years old, and remained under her care but one year, but I had known her all my life. Thus the influence which she had over me was exerted as much out of the school-room as in it. There was no one thing which she said or did which particularly influenced me, but it was her actions, her intelligence, her refinement—everything about her, which I admired. She is taller than the average woman yet well proportioned, and moves with admirable ease and grace. Her unusual amount of light hair was her chief beauty. She had one of the noblest and most intelligent faces I ever saw,—a high prominent forehead and very pretty gray eyes. She is a woman of unusual intelligence, and at that time impressed me with the incalculable number of things she knew. She was always very pleasant, could laugh, or easily sympathize with a person. She never indulged in loud or boisterous conversation or laughter, yet was by no means of a sullen disposition. Her conversational ability was above the ordinary,—the best and most expressive English seemed to flow smoothly and without effort from her lips at all times. The reason I loved her most was because she was always so pleasant, knew such a lot about everything, and flattered my thirteen-year-old dignity by treating me more as a young lady than as a child.

(*Condensed Expressions.*)

Figures at left of these expressions indicate age at time of influence.

W., 13. Gave me rigid ideas of right and wrong. Tided me over from 15.

W., 12. Raised my ideal of woman and scholar.
W., 17. By her nobleness of character as an example.
W., 16. Inspired me to higher aspirations.
W., 14. Gave me a truer idea of what my aim in life should be.
W., 13. He lived such a good life.
W., 13. He laid the very foundation of my character.
W., 14. He was kind and taught me to do right for right's sake.
W., 15. By his pure character. I wanted to be noble and good.
W., 19. By his stability and strength of character.
W., 14. By her beautiful life. She gave me the highest ideals.
W., 8. She was an ideal woman. I wanted to be like her.
W., 17. By his morality. He was true to what he represented.
W., 15. He inspired me to do right. Kindled a burning desire for extensive knowledge.
W., 13. By his Christian character. He had a good moral influence on me.
W., 9. He was just good, and I loved him.
W., 17. He gave me a different view of life.
W., 18. She respected me, and inspired me with the desire to live nobler.
W., 15. Gave me the desire to make something out of myself.
W., 21. By her beautiful character and the grand thoughts she gave us in her literature class.
W., 13. He was fearless of opinion in doing right. I have tried to become so.
W., 15. She exemplified the worth of a pure, noble and beautiful life.
W., 14. By her sweet Christian life and impartiality.
W., 33. He taught me the deep meaning in ordinary things. It was all a revelation to me and the beginning of a new life.
W., 17. She was grand; she understood people and could manage them.
W., 14. Helped me overcome a dislike for study and gave me a better purpose.
W., 13. He saw the beauty in everything. He taught me the dignity of duty.
W., 7. By her example of true womanhood. I tried to follow her.
W., 13. By his cleanliness. He made me love refinement.
W., 14. She inspired me to everything good. I wanted to be like her.

W., 18. By her purity of life. Then she was so quiet, lady-like and controlled.

W., 15. Corrected my faults without condemning me.

W., 15. He lived a consistent life. He made me want to be sincere and good.

W., 10. Put sweetness into my life. She was a Sister of Charity.

W., 16. He taught me how to love and worship Christ. He was sympathetic.

W., 14. Made me desire all good. He led an exemplary life.

M., 16. Gave me higher ideals of life.

M., 10. In pointing out the right road to life.

M., 14. Gave me a desire to labor harder and reach my goal in life.

M., 15. She inspired me to conquer my circumstances.

M., 16. Gave me a higher ideal and encouraged me to lead a better life.

M., 9. He was a model worthy of imitation.

M., 16. By reforming me. I was poor in my classes, cared little for study and always in mischief.

M., 22. She gave me new aspirations and nobler ideals of life.

M., 15. He aroused my ambition and the hope to make my mark in the world.

M., 16. He was my ideal. He inspired me to honesty and virtue.

M., 14. Created in me the loftiest of ambitions.

M., 15. Gave me an inspiration to do some good in the world.

M., 17. He made me feel that there was something worth living for.

M., 27. He gave me a taste of the higher life.

M., 17. I was 17 and could neither read, write nor cipher, but I was in earnest and he did everything to help me.

M., 21. He gave me an incentive to seek truth, and God through truth.

M., 15. By his own example of manliness.

M., 12. Filled me with a desire to be like him intellectually, morally and socially.

M., 14. Not mentally, but morally. I was a truant. She was patient and won me.

M., 15. Awakened me to a purpose in life.

M., 17. In the high moral ideal he inspired in me. I felt that I could even surpass Christ in beauty and holiness.

M., 16. He set me afire. I wanted to be the greatest and best man in the world.

2. *Intellectual Influences.* 132 men and 104 women referred to the greatest good as coming in the form of an intellectual awakening, a desire for knowledge, or some intellectual possession.

W., 24. By arousing me out of a sort of mental stupor into which I had fallen. He did so by making things both very plain and very interesting. I was impressed with his sincerity in showing us how to choose the right paths in life. To me he was an ideal teacher and a perfect gentleman in every respect. I have always considered him as an example worthy of imitation. I was 12 years old.

W., 25. It was the year in which I graduated from the common schools and was a turning point in my life. She encouraged me in my resolve to obtain a higher education, and helped me to plan the best means to accomplish this end. I was 16.

W., 19. In recalling my past teachers it is difficult to judge as to which one did me the most good. I had one teacher at 14 who helped me to express my thoughts better than any other teacher I ever had; he also taught me how to classify and retain what I had learned, but morally he did not help me at all. When I was 16 I had a teacher who helped me most in that line. He showed me my possibilities better than any teacher ever had, and gave me more of an inspiration. In neither of these classes did I feel that I was helped as much as I could have been by a closer relationship to the teacher.

W., 25. Led me to see the advantages of a higher education and quickened within me the ambition that had been lying dormant. I was 20.

W., 25. In teaching the different branches of subject-matter, he would show of what value they were in life, and so awakened an interest which stimulated me to very earnest effort, and made me have a desire to be benefited by these valuables of life. I was 21 and under his care one year.

W., 21. In teaching me how to study. She explained everything so fully that subjects which I once disliked very much, I grew to like the most. It was a great pleasure to me to study while under her influence. She always told me exactly what she expected of me and I did it.

W., 23. He constantly held before us the enjoyment as well as the value of an education, and so enthused us that his ideal became our own.

M., 25. He was most helpful to me in that he explained points so clearly as to awaken an interest in my work. I was then 16 years old and remained under his instruction for two years. His influence was the cause of my making a start along educational lines.

M., 22. By patience and perseverance in requiring thoroughnesss of work instead of being satisfied with superficial knowledge of merely enough to carry one through a recitation.

M., 24. By encouraging me and giving me a feeling of confidence in myself; by creating in me an intense love for history. It was his general attitude toward me rather than any one thing which he said or did which influenced me. At the time I came under his influence I was far from being studious, although I was not lazy. I was in an attitude of indifference to all school work except history and biography. He immediately detected this and for some time allowed me to neglect my grammar, arithmetic, etc., but gave me all of the history and biography I could read. It was not long before I became interested in all of the other lines of school work, and my thirst for knowledge in general became very keen, although my love for history remained the strongest.

M., 25. His very strict discipline caused me to become interested in my studies and ever since that time I have had a liking for them. I was 12.

M., 22. Devotion to his work and his friendly ways, together with his firmness in carrying out anything he thought to be right. He created in me a greater desire for knowledge; also a desire to put into practice that which I already had. I was 15.

M., 18. He was friendly to all, and by his kind yet strict manner of conducting his recitations I became greatly attached to him and to school work, and from that time on I have been a more careful student. I was 14.

M., 29. He was the cause of my staying in school. He helped me by trying to keep me looking to some future good that would come from a broad and liberal education.

M., 19. By impressing upon my mind the usefulness of an education. He is my ideal of a teacher, and I am now striving to attain to the perfection which he exemplified. I was 15.

M., 19. He seemed to broaden my mind to a glimpse of the real relations of things. He seemed to consider me not as a child any longer but as a man.

M., 25. He aroused my ambition to go on to school and get a higher education. Really he revealed me to myself. I was then 19 years old and under him for two years. Previously I had liked all of my school work about the same, but this teacher gave me a great liking for science. My university work is now in that line. He tore down all of my superstitious ideas about religion.

M., 23. She was helpful to me in gettiug me to graduate from the common schools and go on to high school, and later to come to the university. I was under her care two years

when I was 15 and 16. My father was opposed to my taking the examination for graduation from the common schools. She insisted on my doing it. I passed satisfactorily and through this encouragement was stimulated to go on.

(*Condensed Expressions.*)

Figures at the left indicate the age at the time of the influence.

M., 13. Gave me a respect for learning and made me want to be a scholar.

M., 17. He helped me most in my studies.

M., 13. Gave me a burning desire for knowledge, especially literature.

M., 17. His scholarship created in me an ambition and love for knowledge.

M., 16. By explaining things clearly and demanding thoroughness.

M., 17. Self-direction. Gave me a start in my studies and let me go.

M., 16. Gave me a burning desire for knowledge.

M., 20. Taught me to do my own thinking.

M., 14. Created a thirst for knowledge and gave me the loftiest of ideals.

M., 12. Caused me to become deeply interested in my studies.

M., 18. The interest he took in my welfare inspired me to get a better education.

M., 22. My education had been sadly neglected. He encouraged me by taking a special interest in me.

M., 14. I was about to quit school. He encouraged me and got me awake.

M., 27. He gave me a taste of transcendental philosophy.

M., 16. By the insight he gave me into the subjects and the incentive to learn.

M., 26. In organizing, classifying and correlating my knowledge.

M., 13. Led me to see how much there is to be learned, and its beauty.

M., 12. I had never cared for study. He got me interested.

W., 15. He gave me a deep love for study.

W., 9. In arousing my interest in school work.

W., 13. By her clear explanations.

W., 19. By cultivating the power of attention and accurate thinking.

W., 13. Enabled me to be precise.

W., 13. Taught me to think and to persevere.

W., 13. Gave me a love for study.

W., 16. Gave me an ambition to secure a higher education.
W., 33. His manner of teaching. Made everything clear and delightful.
W., 15. To think the whys—the reasons of things.
W., 16. Inspired me to go on beyond the grades.
W., 11. Started me to think for myself.
W., 10. Taught me the multiplication table.
W., 15. Kindled in me a desire for higher education.
W., 20. Quickened my ambition for higher education.
W., 17. Awakened a keener desire for knowledge.

3. *Personal Interest, Kindness, Encouragement, Sympathy, etc.* As was indicated above, this influence could have been discussed as a phase of moral influence, but its importance, together with the fact that it emphasizes the *cause in the teacher* rather than the *effect in the pupil*, warrant a separate treatment. 132 men and 122 women testified to this personal attitude of the teacher,—this personal interest taken in them,—as being the cause of the greatest good which they ever received from their teacher. The pedagogical significance of this point will be considered later.

M., 21. He seemed to take a great interest in me. I was 19 years of age, and under his care five months. I was a stranger in that district, and he was kind to me on the first day of school. I had been out of school four years, and told him that I would be considerably behind my class. He told me that by the end of the term I would be as far along as any one in the school. This saying encouraged me so that I went to work with all vigor.

M., 26. She was most helpful to me in that she was kind to me, believed in me and never failed to give me credit when it was merited. Her kindness drew me to her, and I found pleasure in obeying her. I had a bad record, and she had been informed about it. At her earliest convenience after school opened she told me in a private interview that she did not believe that naturally I was any meaner than other boys, and that she was going to give me a chance and do all in her power to help make me a great and good man. Rebellious as I had been, I was completely conqured by her kindness and the show of affection which my soul so longed for.

M., 21. By showing his interest in my education and development; by placing my studies before me in such a way that I could grasp them; by giving me special lessons on Saturdays; but most of all by having a pleasant look and kind word for every one he met. I was 18 when under his care.

M., 27. By his very manner and life. I was 15 and about to graduate from the country schools. One day he approached me in a friendly way and said: "Elmer, of course you intend

to enter high school and finally college." I never had thought of anything higher than the little log schoolhouse in the country. He went to the trouble of supplying me with the catalogue of a good secondary school. This greatly interested me in a new life which since that time I have been seeking. He was pleasant and good natured.

M., 24. By his encouragement and his helping me to form higher ideals, as well as to excite in me the need of a higher education. He took me into his confidence. He had good habits, was always accurate, friendly and quiet. I was 16, and under his care two years.

M., 21. I was 14, and he was my ideal. While in college he was a foot-ball player, the star of the team, and that made him almost a god in my eyes. He was popular everywhere,—was an orator, a good singer, and I feel yet that he was just about an ideal man. He took a personal interest in me which delighted me, and my sole aim was to be like him. He has an influence over me yet that no other teacher has or ever had. My sole delight was to please him, and words of praise from him were very sweet indeed.

M., 24. He encouraged me in my work. He changed my life by leading a better life than I was leading. I imitated him. I was 18.

M., 27. His words of praise, encouragement and kindness won me to him and gained my confidence. He particularly influenced me by joining in our games. He had a pleasant appearance, a kind disposition, and sensitive, sympathetic nature. I noticed that he was deeply affected while correcting a pupil; he was pained and hurt more than the one corrected. I loved him most because he encouraged me and never scolded.

M., 23. It was her habit to ask one of the pupils to remain each evening after school to help her. She would then talk to him in a very easy way that soon broke down all reserve which the pupil might feel. She used frequently to ask me to stay. Sometimes she would read to me, and sometimes she would give me a book to read for myself. During school hours I never saw a school teacher that was more strict, but I soon found out that in reality she was very kind and always ready to help every one. I was 12.

M., 21. I had committed some misdemeanor. For this she talked to me in private and as the tears came into her eyes, I never felt so mean in all my life before. I resolved to do better and correct my faults. I was 14.

M., 22. She heard the remark made one day by a pupil in a taunt that I was going to unite with the church. After school was out that day she talked to me privately about the

matter in a very kind and sympathetic way. I cannot value too highly the kindness which she did me then.

M., 25. He did me the most good by his encouragement and by getting me out of the ways of the world into religious ones. I was 14 years old and under his charge about five years. One day at school during a leisure hour he gave me a private talk which turned my course in life from that of a street loafer to one of close application and moral habits.

W., 32. I think my teacher helped me most by showing me the love she had for me. I had a very ugly disposition. My parents dying when I was quite young, I was left to the care of some people who did not seem to care for me. One day I did something wrong in school and instead of speaking harshly to me as I usually was spoken to, she came to me and lovingly put her arms around me and with tears in her eyes, she said: "It is because I love you that I want you to do right." I cannot express the feeling I had at that time, nor the love which I have had for that teacher ever since.

W., 21. I recall two. They were teachers in the truest sense of the word. The way they helped me was by their beautiful characters, and the refinement and dignity with which they always conducted themselves. They showed by their actions and words that they were interested in me. They won my love and hearty co-operation in all they did. I was 13 and 16. The first one was a lady; the second, a gentleman.

W., 24. I was always ready to do something wrong when the principal was out of the room. One day he asked me to take charge of a class while he went into another room on official business. He placed confidence in me. I put myself in his place; it taught me to do unto others as I would have them do unto me.

W., 29. It occurred during a writing period. I had become very angry; I had a very bad temper and when anything provoked me I could not think of things mean enough to say. He kindly showed me that I was only wronging myself, and that for my own sake and success, I would have to learn to control myself. This incident has influenced my whole life.

W., 20. By one word and her eyes. She seldom used the word "dear." One day I had been very disobedient; she was kindly talking to me about it, and in the course of her conversation, she called me her "dear" girl. I was 13.

W., 19. By being kind to me and talking to me when my mother died.

W., 21. I believe that because of judicious praise which he gave to worthy effort have come my great interest in education and my desire to excel in everything I undertake.

W., 20. She helped me most in that she was always kind,

pleasant and encouraging. One thing that particularly affected me was the respect she had for other people's opinions on religion. I was 18.

W., 22. He made me feel that he was interested in me personally, and that he was glad when I did my best. 14 and 17.

W., 23. She seemed so interested in me and so willing to help me in my studies that I was encouraged to remain in school. I was 18.

M., 19. She seemed to understand me so well, and always gave me special help and was kind to me. She was very religious, kind and tender-hearted, but very severe. I was eight years old when under her care. She never insulted me in any way, but when I was to be corrected, did it privately and in a very touching manner.

W., 34. She was sympathetic and seemed to take a personal interest in each individual pupil. She stimulated me to greater effort by encouragement. She gave me higher ideals of life and made me feel that I should strive to attain them. I was 18.

M., 23. Gave me sympathy. I loved him and would do anything for him.

4. *Self-Reliance.* 26 Men and 41 women directly referred to the greatest good as coming in the form of self-reliance, self-confidence, self-dependence, etc.

W., 30. By teaching me self-discipline and inspiring in me a love for study. His life was an inspiration to me to be kind, true and self-reliant. I was 13.

W., 22. She helped me most by teaching me to rely upon my own exertions if I wished to succeed. She gave me the proverb, "Seest thou a man diligent in his ways? He shall stand before kings," for a motto. I shall never forget the lessons she taught me in striving for something higher and better. I was 13.

W., 17. She gave me new courage and interest, and made me to rely upon myself more. I worked harder to get my lessons, for it seemed to hurt her when I did not have them.

M., 19. She was most helpful to me in teaching me to think for myself. She had a true soul and it shone forth in her face which was a great inspiration to me. I think I loved her most because she seemed to have an interest in me. I was 16.

M., 25. He helped me to have confidence in myself. Previous to the time I went to him my teachers seemed to have a pick at me, and this discouraged me, and made me disobedient. There was something about this man that made me take no pleasure in disobeying him. He seemed to have a little confidence in me and this encouraged me a great deal.

M., 24. He was most helpful in teaching me to rely upon myself, to be independent and live an ideal life.

M., 23. In the way of teaching me to think for myself and to reason out things without his aid. He would often tell me that if I ever wished to accomplish anything in this world, I must have a great deal of self-reliance and to cling to no other person for help.

5. *Social Advantages.* There were 10 women who testified to social advantages. One remarked, "She taught me how to walk across the room gracefully." Another testified, "She taught me how to hold my shoulders. I was slightly round-shouldered, and this was a constant mortification." A third writes, "She taught me a graceful carriage." A fourth, "She taught me what to do with my hands and feet," etc.

*IV. The Sex of the Teacher whose Influence was Most Helpful.*

Out of the 360 men who testified to good influences, 291 received it from men, and 99 received it from women.

Out of 176 who testified to moral good, 129 received it from men, and 47 received it from women.

Out of the 163 who testified to intellectual good, 133 received it from men, and 30 received it from women.

Out of the 132 who testified to personal kindness, interest, etc., 87 received it from men, and 45 received it from women.

Out of the 338 women who testified to good influences, 168 received it from men, and 170 received it from women.

Out of 164 who testified to moral good, 80 received it from men, and 84 received it from women.

Out of 104 who testified to intellectual influence, 55 received it from men, and 49 received it from women.

Out of 122 who testified to personal kindness, interest, etc., 58 received it from men, and 64 received it from women.

Out of 41 who testified to self-reliance, 19 received it from men, and 22 received it from women.

Out of 10 who testified to social good, 1 received it from a man, and 9 received it from women.

I would recall attention to the fact that the great majority of the testimonials that form the basis for this study came from the Northern Indiana Normal School at Valparaiso, Indiana. The yearly attendance at that school is between 3,000 and 4,000. I understand that about 15% are from Indiana. Nearly all of the remaining 85% are from the other States that belong to the North Central Division. The returns collected from that student body would not represent conditions in Indiana so much as conditions in the entire group of North Central States. In Indiana, at present, 47% of the teachers are males. This is the

highest percentage of male teachers of any of the States of this group. Ohio comes second with 41%, and Missouri follows with 39%. But the conditions now are not what they were from four to thirty years ago when these people testifying were going to school. The period from 1870 to 1896 will cover the school period of practically all of these people. During this time Indiana's per cent. of male teachers decreased from 60.5% in 1870 to 48% in 1896. The per cent. of male teachers for the entire group of North Central States decreased from 43.2% in 1870 to 30.6% in 1896. As was pointed out above, the conditions indicated in these returns are more nearly representative of the whole section than of Indiana. It thus appears that at no time in this period were there as many male teachers in this section as there were female teachers. This indicates that these people testifying actually came under the influence of more female teachers than male teachers. This would give the female teachers the advantage in opportunities for doing good. Notwithstanding this, more than four-fifths of the men (291 out of 360) and half of the women (168 out of 338) testify in favor of male teachers. These data would indicate that men are better teachers than women. But since the majority refer to the teacher they had during adolescence it might be better to say that at any rate male teachers are as a rule better than female teachers for pupils in this period of their development. Even if this were a general truth, it would not be out of harmony with the general concensus of opinion that the adolescent should have both men and women teachers.

### *V. Length of Time Under the Care of the Most Helpful Teacher.*

308 men and 302 women answered the last part of the second question definitely. Of the 308 men, 40 were under the care of the teacher who helped them most for periods shorter than six months; 115 for year-periods that varied in length from six to ten months; 90 for two-year periods; 43 for three-year periods; 13 for four-year periods, and 7 for periods longer than four school years, the longest period given by any one being seven years.

Of the 302 women, 31 were under the care of their most helpful teacher for periods shorter than six months; 117 for year-periods varying in length from six to ten months; 69 for two-year periods; 37 for three-year periods; 17 for four-year periods, and 32 for periods longer than four school years, the longest period being ten years.

VI. *Personal Description.* The mental traits were usually referred to and emphasized in giving the way in which the

teacher was most helpful. Such expressions as kind, pleasant, sympathetic, encouraging, dignified, honest, strict, vigorous, clear, good, beautiful in disposition, etc., abound. Nearly all testified as to whether the teacher were handsome or ugly, and usually gave height, weight and complexion, etc., and almost invariably commented upon the matter of dress. as to neatness and taste. Many emphasized special qualities such as a teacher's being an athlete, or having an especially graceful carriage, a musical voice, beautiful teeth, eyes, hair, etc. Some referred to peculiar mannerisms and automatisms that really ought to be classed as defects, yet nevertheless were attractive to the student and imitated by him in many cases.

VII. *The Teacher Loved Most.* 307 men and 291 women answered questions 6 and 7 of List I, which were as follows: Single out the teacher you loved most and tell what made you love her. Was she the same one that helped you most?

Of the 307 men, 211 loved most the teacher who helped them most, and 96 loved others most.

Of the 291 women, 176 loved most the teacher who helped them most, and 115 loved others most.

The most invariable reasons for loving the teacher are personal kindness, interest, sympathy, love, confidence and goodness.

## List II.

### *I. The Teacher Loved Least.*

The general direction at the head of List II is: Single out the teacher you loved least: The first question is: Did you have any positive dislike or hatred for her? If so, what caused it? Out of the 698 persons who answered the lists of questions there were 343 men and 313 women who testified to having had at some time in their school experience, teachers whom they positively disliked or hated. There were 17 men and 25 women who could not recall any teachers for whom they had any positive dislike. After we see the effects that are caused by or associated with this hatred for the teacher we can better understand its pedagogical significance.

### *II. The Cause of the Hatred.*

It has been practically impossible to give anything like a satisfactory classification of the causes of the hatred which these people have had for their teachers. The arrangement which follows aims at convenience rather than at a consistent classification from some inclusive basis.

In the first place, the majority who testify, indicate the cause as being what really *was* or what *seemed to be* a malevo-

lent attitude on part of the teacher toward the pupil. This malevolent attitude further shows itself to be one or both of two types, viz. : passive and active. In addition to these two classes between which no very sharp lines can be drawn, we will treat briefly (3), Unjust Punishment, and (4), Sarcasm, Insult, Ridicule, etc.

1. *Passive Malevolence.* This attitude of the teacher toward the pupil is one in which there is the absence of good-will with the tendency to overestimate the worth of the self and to underestimate the worth of the pupil. In testifying to it, those reporting refer to it in such expressions as haughty, proud, disdainful, arrogant, supercilious, conceited, egotistical, vain, presumptuous, boastful, contemptuous, unsympathetic, suspicious, took no interest in us, never smiled, cold, would n't answer questions, did not respect our opinions, would n't notice us, would n't speak to us, etc. The following extracts from the testimonials will serve to illustrate the point :

W., 20. He was harsh, cold, distant, a religious crank, narrow minded and had no sympathy for other people's views. He was cynical, sarcastic, and was thoroughly disliked by all his students. I was 17.

W., 21. She was cross and strict, never smiled during school hours nor talked to us out of school.

M., 26. He was of a suspicious nature, always looking for mischief. He supected those who were above suspicion.

W., 21. He seemed incompetent. I could not respect him. One day he said that he did not take any interest in the senior class and from that moment I hated him. I was a senior in high school.

M., 24. He was "stuck on himself" and was deceitful.

M., 23. She did not like me and did not notice me.

M., 21. His coldness made me hate him.

M., 26. His lack of interest in me.

M., 26. Stern, solemn, had never a kind word and was very homely.

M., 29. She cared for no one and let the children run wild.

M., 38. Entirely too important and treated his pupils as know-nothings.

M., 25. His deceit. He was all smiles on the outside but dark as hell on the inside.

M., 22. Her proud, haughty egotistic ways.

M., 25. He was proud, overbearing and selfish.

M., 28. His indifference to me. He would not recognize me on the street.

W., 20. I had a very positive dislike for her at the time. She wore snowy-white aprons and would n't let us come near

her for fear we would soil them with our dirty hands. We wanted a teacher who loved us and I know that we all felt very bad about the way she treated us. I resolved then that if ever I should teach school, I would love all my pupils and that I would not wear white aprons. I was six years old.

W., 24. She was a scold and a crank, and never thought of speaking a kind word to one of her pupils. When I was ten, she whipped me because I could n't pronounce the word Joseph.

W., 25. I did not like her personal appearance as she always carried herself as rigid as a statue. I never saw her face change from its usual cold and haughty expression except when she was scolding her teachers. She was a critic teacher and if ever one of her teachers made a mistake she would make it appear as large as possible before the whole school and the visitors, if any chanced to be present. It was a total disregard for the feelings of others that made me dislike her so much. She often made the remark that "a true lady must always be dignified and avoid showing any excitement or haste." When she gave us those talks I could n't help thinking how well she possessed those qualities and yet how much she lacked of being a true lady.

W., 21. I despised her from the first. She was so very unlike our former teacher. I do not believe she smiled during the entire year unless it was when some of us got hurt on the play-grounds and went to her for sympathy; then she would laugh at us for crying and tell us to keep out of the way. We soon learned not to go to her for sympathy in any of our troubles.

W., 19. She thought herself so much above her pupils; when she would meet them on the street she would never even speak to them. Her general attitude in the school-room affected me so much that I was afraid to move.

There were 66 men and 61 women who testified to this more or less passive type of malevolence.

2. *Aggressive Malevolence.* This attitude differs from the one above in that the teacher assumes the offensive in some form of attack upon the pupils. The sin is one of commission rather than omission. Instead of the absence of good-will, there is the presence of ill-will. In referring to this attitude of the teacher as a cause for the hatred held, the following expressions occur: stern, harsh, cruel, severe, rigorous, unrelenting, cross, irascible, unkind, scold, get angry, get black in the face, lose his temper, fly off the handle, malicious, unmerciful, fiendish, inhuman, tyrannical, ferocious, hard-hearted, quarrelsome, cranky, fault-finding, threatened, called names, etc.,

etc. There were 144 men and 145 women who gave this as a cause of hatred.

W., 19. I was deeply affected at times by the scoldings which he gave us, and became very indignant. My indignation lasted only a short time, nevertheless I had a horror for him and was afraid of him all of the time I was under his care. I was 14 and under his care four years.

W., 21. One time I, together with some other girls, was whispering and playing. The teacher saw us and said: "If you don't behave, I will punish you; and if Rebecca does n't get quiet I will put her over with the boys." It made me very angry for her to select me out from the number to make prominent and to threaten with such a punishment. I was angry for several years,—until I became old enough to see that she was not altogether to blame. But I have never been able to like her, although I have since been thrown much in her company and she has been uniformly kind and good to me.

W., 25. I had a positive dislike for her as a teacher but not as a lady. She was not adapted to school teaching. She would let little things worry her, would get angry and make unreasonable threats which meant nothing but broken vows on her part and irritation and disrespect on the part of the pupils.

W., 20. I disliked him because he was partial to a few from selfish motives in maintaining his position in that school. He cared little for our advancement and frequently in an outburst of passion would remark that "It made no difference to him whether we studied or not; he was drawing his salary just the same." He was tall, dark, irritable and secretive. His methods of teaching were mechanical and devoid of interest, and we gained little outside of what we could have obtained from the text-books. But the thing that annoyed me most was his passionate outbursts of temper in the schoolroom, in which he berated the offending pupils and threatened to "send them home with blood in their boots," or "thrash them till their hides would not hold shucks," etc.

W., 29. He was cross and used the switch without mercy. He often made faces at us and called us simpletons if we did not understand what he wanted us to. He had a high backless chair up front on which we had to sit for committing certain offenses. Once my little brother was placed on that chair and told that he would have to sit there an hour. He fell asleep, however, long before his time was up, and fell off the chair to the floor. The teacher picked him up and boxed his ears in a brutal fashion and placed him upon the chair again, telling him that he would have to stay there through the next recess for falling asleep. At recess I took my little brother home. It caused both of us to leave school.

W., 19. The thing that caused me to dislike her so much was the way in which she called on me to recite. I was very nervous and she soon found that by speaking to me loudly and sharply, she could startle me very much and although I would think that I had my lesson perfectly, I was unable to recite until she started me. She seemed to take particular delight in doing this, and in about five months I was taken home with nervous prostration. We afterwards found that she was not what she pretended to be, and this lowered her very much in the eyes of all her pupils.

W., 26. She was foolishly strict. She would not allow us to look off our books. If we did she would say very mean things to us. One day she and a pupil were fixing a window. I merely glanced to see how they were getting along and she saw me. Turning severely upon me she said. "C—— is a sneak." That remark has its sting yet.

M., 18. She told me one day, without sufficient cause, that I was the meanest boy she had in school. I was deeply offended, and quit school soon afterward. She apologized, but I never could feel rightly toward her.

M., 19. She once punished me unmercifully by pounding me over the head with a book until the blood spurted from my nose, and finally choking me until I was black in the face. It was all for a slight interruption. She said that she would make an example of me. I was ten years old.

M., 21. One afternoon one of my classmates asked him to solve a problem in the arithmetic lesson for him. He tried for a long time and could not solve it. He stood at the blackboard a long time—a class at the recitation bench meantime—and, finally, upon turning around saw the one who had given him the problem smiling. He rushed down the aisle to where the boy was sitting and drew back as if he were going to strike him, at the same time saying: "If you don't stop that laughing I will knock your head off your shoulders." This same would-be-teacher made fun of my sister until she stopped going to school forever.

M., 22. He was egotistical and overbearing. I disliked him on account of a habit he had of "roasting." There were several boys and girls upon whom he would call for the most difficult points in the lesson. Upon their failing to answer his questions he would lay his book down upon the desk and walk up and down the room and "roast" them most scathingly. If they dared to open their mouths in explanation he would turn white with rage. I knew it to be the habit of one boy to stay up till midnight studying his lessons only to go and be most insultingly condemned for "not having looked at the lesson." Under former instructors this boy had been the best student in

his class, and afterwards made a very brilliant record in the university.

M., 21. He was so cross that he inspired terror in me. He made me feel that he disliked me. It seemed that he took particular delight in irritating me.

M., 32. His crossness,—almost savageness,—made me hate him.

M., 21. I had no confidence in the solidity of character. I could see also that he was not interested in us as was very plain from his class-room actions. He once whipped my chum unmercifully for things for which others and I were to blame as well as he. I was filled with a great deal of boyish wrath when my chum showed me the welts, black and blue. I was 14.

M., 25. He was quarrelsome; had no control; allowed us to do as we pleased sometimes, and punished for the slightest offense at others.

W., 24. By the overbearing way in which she treated her pupils.

M., 22. He whipped a large boy one day very brutally. I was about eight years old, and sat up front. The whipping occurred near me, and of course I had a very plain view of it. I can now see the lad as he lay stretched on the floor unable to get up. The case was taken to court, but I have forgotten the result.

W., 27. Because she scolded from morning till night, and I could do nothing to please her.

M., 25. He called us boys hogs, and said that he would use us as such.

M., 21. He had a way of making slighting remarks about the teacher who preceded him in the school which he was trying to teach. This former teacher was well liked by every one, and these remarks were very offensive.

W., 22. His unkindness to a foolish boy and girl. I resolved that if ever I taught school I would have more patience with that kind of pupils than with the others.

M., 21. She was always threatening and never carrying out her threats.

M., 21. She told me that I would never amount to anything in the line of school work. It discouraged me very much. I afterwards found that she did it for pure meanness.

M., 23. She was very homely, cranky and cross.

W., 19. Because she was very good to me out of school, but while in school was a perfect tyrant.

W., 21. She was cutting in her remarks; had an ungovernable temper.

M., 22. He was irascible; seemed to have no sympathy or

fellow feeling for his students. Then he was not one whom a person could respect as a man.

3. *Unjust Punishment.* Aside from the injustice implied in nearly all of the cases reported in the previous class, there were 103 men and 102 women who specifically designated unjust punishment as the cause of the hatred held.

W., 19. I had a perfect hatred for this teacher. He was deceptive and unjust. He seemed to take particular delight in inflicting pain upon his pupils. He had one punishment which he always gave pupils for writing notes. He would make them lie flat down on the floor. Upon one occasion he ordered a boy to come up and lie down on the platform. Upon the boy's refusing, the teacher started for him, and the boy ran down the stairway. At recess three other boys ran away. The next morning he whipped one of the boys with a buggy whip, breaking it upon him. He then twisted a rope and whipped the other three. One of these he struck but three times because he was partial to him. One of the others he whipped unmercifully, then told him to take his seat and find out where the arithmetic lesson was. The boy replied that he already knew where it was. Thereupon the teacher called him back and ordered him to take off his coat and he would show him how to answer back. While the teacher was getting a whip from the recitation room the boy ran away, but came back after a few minutes and asked the teacher to forgive him. He would not listen to the boy, and started to whip him again, but the boy escaped from him, ran away and never came back. This teacher's temper was ungovernable to the extent of insanity in some cases. He insulted me by telling me that my parents did not bring me up right. He also falsely accused me of doing many mean things. The effect will last forever. I will never teach school until I can control my temper, and I shall never accuse any one until I am positively assured that I am in the right.

W., 21. He unjustly accused me of writing notes and whispering. He would punish me "for not working," although I was hard at work all the time, but perhaps did not have my eyes riveted to my book. He punished some of the boys with undue severity. Upon such occasions he would order the janitor to lock the doors and leave the room. We were forbidden to leave our seats upon penalty of being punished in the same way in which he was brutally whipping some victim. The effect upon me will last forever. For two years I was almost a nervous wreck on account of this teacher. I do not believe that it is right to punish a child before the school, and I further believe teachers should control their tempers. I was 17.

W., 25. In trying to rule her school by iron-clad rules she

punished those that tried to do right the same as those that aimed at doing wrong. One day three or four girls had stooped to pick up things from the floor, such as pencils, bits of paper, etc., and she brought them out before the school and whipped them around the legs with a raw-hide whip, leaving marks. Another was her way of sending little children up to the principal for whispering and other small offenses, instead of attending to the cases herself. It has taught me not to deal with all children in the same way.

W., 26. I felt that she did not treat me justly, as she did not give me a prize which she had promised the one who would get the greatest number of head-marks in spelling, and which I fairly won.

W., 25. She was my aunt and tried to take advantage of our relation to correct others through me. She had the word "whisperers" written on the blackboard, and those who whispered had their names written below. Once, about three weeks before an Institute, she announced that all those who whispered from then until Institute would see their names written on the board that day. Quite a number whispered, but when the "whispering roll" was called, gave in "perfect" except a sort of half-witted boy and myself. Our names were written in the most conspicuous place on the blackboard, and my mother insisted upon my attending Institute and so I had to go. I felt at the time that I was disgraced for life, and that night I cried and wished that I had told a falsehood and answered "perfect" to roll-call. I felt this humiliation more or less for several years. I do not know what effect it has had on my life. I try to forget it. I was 13.

W., 22. It was while I was in the third grade. It seemed to be a favorite practice to carry a little whip at all times. She punished much and unjustly. I have a remembrance of having seen her whip one boy very severely, and when some of us cried, she switched us. I was very much afraid of her. I have never been able to find any grounds for her unjust treatment of the pupils that were under her charge. I remember her yet with a great deal of dislike and resentment. She had but little patience and was uncharitable. I am sorry to say that I never have fully overcome my intense dislike for her. If she influenced me in any way it was in the resolve that if ever I should teach, I would try to win the respect of all my pupils, punish sparingly and never promiscuously as she did.

M., 21. She was everlastingly scolding about something. Once she unjustly threw a boy on the floor and stood on him with her knee. She would let her temper get the better of her and do the most ridiculous and undignified things.

M., 27. What I considered brutal and unjust punishment.

He gave me a severe whipping with a heavy stick. It engendered a feeling of hatred and revenge which I feel yet.

M., 29. He punished me when I was not guilty, by making me stand upon the rostrum with my hands outstretched with a book in each hand and another on my head. When my arms would get tired and lower through fatigue, he would strike me over the knuckles with a ruler. It made me fear him and ever afterwards dislike him.

M., 32. She seemed to think that I was a being without a single good trait. She misinterpreted everything I did that was good, and if I did get my lesson said that it was a wonder. She whipped me for what a "good" boy did and told me that I was born to be hanged. I can forgive her now for she was ignorant of what she did. However, I cannot love her.

M., 20. I hated her then and do yet. One day while playing marbles, I said "Jesus." She then threatened to wash my mouth out with soap. The threat so affected me that I did no good under her after that. I was mean and was forced to leave the school. I still have a profound hatred for her. It so influenced me that I dread women teachers till I get perfectly well acquainted with them.

M., 27. It was on account of a false accusation and threatened punishment together with a gross insult. It was my senior year in high school, and lacked but six weeks of commencement time. I was valedictorian and had my oration composed and committed. One morning during prayer, some misdemeanor was committed by some member of the high school. The principal's head was bowed and of course she did not see who committed the offense. She was a cranky, irascible old maid of very questionable age whom we all hated. She had manifested a dislike for me throughout my high school period. She was ungovernably angry and at once accused me of the misdeed and berated me most abusively. She took me to the superintendent's office, told him the nature of the offense and charged me with it. The superintendent made no further inquiry about the affair, but closed the office door, put a large table against it after locking it, walked over to a large case and took from it a raw-hide whip, and said that he was going to whip me. I calmly told him that I was not guilty of the offense charged to me, whereupon he angrily replied, "You lie and I'm going to thrash you." He saw me put my hand in my pocket. He ordered me to take it out. I refused to do so, and he asked me if I had a knife. I made no answer except to tell him to strike me if he was going to. He put up the whip, removed the table, unlocked the door and told me to return to the assembly room, and he would settle with me later. I returned to it long enough to get my books

and then I left school forever. The thing has embittered my life and it has been the struggle of my life to keep from killing that man. Recently, he had the audacity and gall to come up to me and offer to shake hands with me. Although the affair occurred nine years ago, my hatred has not abated a whit. I refused to shake hands with him, and told him forever to stay out of my way.

M., 21. Because he would scold us in the worst manner possible; called us brutes; make us hold up our right hand, put our left over our heart and swear that we would not whisper.

W., 25. She was not careful about her personal appearance. She would often come to school looking very slovenly and untidy. Then I shall never forget one time when for a very slight offense she made me sit with a dirty, filthy, ignorant boy, whom all the pupils detested. I have never been able to forgive her for it, for I felt that if I deserved punishment at all, some other mode would have been more nearly just. As it was I hated her at the time and felt that I would risk anything to pay her back. At another time she made my little brother sit between two large negro girls. This was unjust both to him and the girls.

4. *Sarcasm, Ridicule, Insult, etc.* 19 men and 33 women gave these as causes of the hatred. I shall give but a few examples.

W., 22. He was one of my high school teachers, and was a very smart man. He read a great deal and was generally well informed, and in many regards was an excellent teacher. But there was something so repelling about him. He ruled entirely by sarcasm. He showed no discretion whatever, and if ever I came to class without my lesson perfectly prepared, or if I made a mistake, he would make some sarcastic remark about it in the presence of the class and make me feel as little as possible. He always took particular pains to make one feel one's inferiority. It did not take long for this kind of treatment to affect me deeply. I turned to hate him thoroughly and do yet.

W., 20. She insulted me by telling me during one of her fits of anger that my conduct was unlady-like. She apologized before the school, but I never forgave the insult. The effect has lasted eight years. I never recognized her after leaving her charge.

W., 19. She called me a liar. I was very angry and humiliated at the time, but it soon passed away. I was 13.

W., 23. One thing that insulted me and made me exceedingly angry, occurred one day at noon. I was sitting very

quietly on a seat opposite him, and all at once he reached over and kissed me. I was very angry, yet helpless, and knew not what to do. I was only nine years old.

W., 20. Every day after ringing the bell she would tell us that we were barbarians and would end our careers in a reform school or prison.

W., 21. She called a young lady a fool. The very thought of the insult unnerved me until I could not study, and my feeling for the poor girl almost made me cry.

M., 24. He ridiculed and made fun of us.

M., 22. He was too smart and insulting.

M., 21. Called me a blockhead.

M., 28. He once called me a blare-eyed idiot, and said he'd knock my brains out.

M., 20. He hated me. I got the highest honors in the class. He spoiled it by saying publicly that sometime the poorest pupil could do that.

M., 25. Had "pets," used ridicule, and would swear in the presence of pupils.

There were 33 women and 49 men who gave "partiality" as the cause of hatred; 88 women and 92 men gave "incompetency," meaning either poor scholarship, poor method, inability to govern, or physical defects.

### *III. Sex of the Teachers Disliked.*

Out of 343 men who testified to teachers they disliked, 195 disliked men, and 148 disliked women.

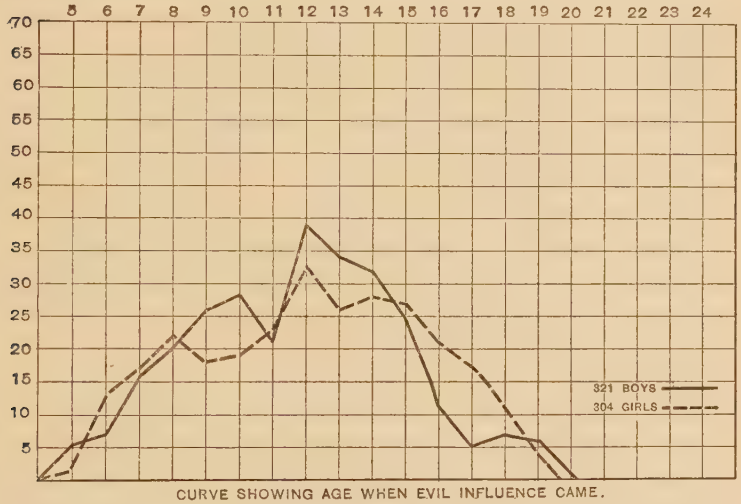
Out of 313 women who testified to teachers they disliked, 158 disliked men, and 155 disliked women.

If we agree that positive dislike and hatred are evils, then it is safe to say that these testimonies indicate certain evil influences of teachers upon pupils. But aside from these feelings, which alone may be evil, there were very few cases in which one or more other evils were not given as a result of the same treatment that caused the hatred. Many left school, some for a term, some forever; many lost interest in their work; some became rebellious and indulged in conduct that resulted in very bad habits; some lost confidence in people and became more or less suspicious and pessimistic; some became nervous wrecks; some developed an irritable temper, and uncharitable judgment, etc. It is doing violence to no facts, then, to look upon this as a study of the evil influences of teachers upon pupils.

### *IV. The Age at the Time of Receiving these Evil Influences.*

Out of the 343 men who testified to receiving evil influeuces there were 321 who gave their age at the time of receiving it. Of the 313 women who testified to evil influences, 304 gave

their age at the time of receiving it. Of the men 4 indicated the evil as coming at 5 years of age; 6 at 6; 16 at 7; 20 at 8; and 26, 28, 25, 39, 34, 32, 32, 24, 11, 5, 7, 6, and 1 at the ages of 9 to 21 respectively. Of the women 1 indicated the evil as coming at the age of 5; 13 at the age of 6; 22 at 8; and 18, 19, 24, 33, 26, 28, 29, 21, 17, 11, and 6 at the ages of 9 to 19 respectively.




CURVE SHOWING AGE WHEN EVIL INFLUENCE CAME.

In testifying to the length of time during which these people were under the charge of the teacher they hated, the statements included periods that vary all the way from two weeks to five years. By far the greater number were under the teacher they referred to during one school year that varied in length from three months to ten months. Rather than attend school to such a teacher a second term, many either changed districts or quit entirely.

In testifying as to whether the evil influence were transient or permanent, only 218 men and 270 women answer the question.

Of the 218 men 137 say it was permanent, and 81 say it was transient.

Of the women 184 say it was permanent, and 86 say it was transient.

## Summary.

The numerous illustrative testimonials recorded above, tell their own suggestive story in such a way, that any words of comment would weaken their effect. The statistical tables are

self-explanatory and must stand simply for what they are worth. It is hoped that the organization of all the facts is sufficiently close throughout the development of the thesis, to show their unity. The most important points which the study reveals are:

1. That the period of greatest susceptibility to influences for good is between the years of eleven and seventeen for girls, the maximum degree of susceptibility coming at fourteen; and between the years of twelve and nineteen for boys, the maximum degree of susceptibility for them coming at sixteen.

2. Five kinds of good are emphasized: (1) moral influences; (2) intellectual influences; (3) personal interest in the pupil, kindness, encouragement, sympathy, politeness, etc.; (4) self-reliance; (5) social graces. The moral influences predominate.

3. Three-fourths of the men and one-half of the women testify in favor of men teachers, although it is shown on pp. 508-509, that the chances for doing good seemed to be in favor of women teachers. The conditions that might bear upon this point are so very complex that it should be taken as a suggestion carefully to be investigated.

4. Most of those testifying were under the teacher that did them most good only one school year, and some for as short a period as seven or eight weeks. This emphasizes the fact that the good done by the teacher does not so much depend upon the length of time he has charge of the pupil, as upon the readiness of the pupil to receive the good. The teacher must be "on duty" all of the time, for he may not know when the *fullness of time* has come to any pupil.

5. Sixty-eight per cent. of the men and sixty-one per cent. of the women loved most the teacher who did them most good. It would seem to be an advantage for the teacher to be loved by his pupils.

6. There is much evidence running through the testimonies of a very intense longing by the pupil to be loved, noticed, praised or otherwise favorably recognized. Sometimes the expression of the longing is almost a pityful wail. The proper response by the teacher to this longing of the adolescent is exceedingly important.

7. Ninety-four per cent. of those testifying had had teachers whom they positively disliked or hated.

8. The testimonies under List II emphasize the fatal effects of the malevolent attitude of the teacher toward the pupil.

9. They further show that the period of greatest susceptibility to influences for the evil that comes from this malevolent attitude of the teacher comes earlier than the corresponding susceptibility to influences for good. Naturally, the instinct

of self-preservation shown in the rebellious reaction to the teacher's treatment, asserts itself before the instinct of self-seeking.

10. They further show that during this period of very great susceptibility, the ratio existing between some kinds of stimuli and their reaction is so great that a teacher may, in a moment of indiscretion, seriously, even fatally injure the pupil's entire future life.

## A Word of Comment.

In conclusion, it may not be out of place to express some of the ideas and convictions that have forced themselves upon the writer during the progress of this study, and to show their bearing upon some common educational problems. Even though these ideas may be familiar, their restatement in this setting seems justifiable.

The fact that the period of greatest susceptibility to influences for good reaches its maximum at 14 for girls and at 16 for boys seems to me to be of very great pedagogical importance. Much of the pedagogy of the past has proceeded upon the idea that the period of early infancy, on account of the plasticity of child nature, is the most important time for his moral education,—for the formation of his character. The Jesuits taught that if they should have the boy till he was 8 years old, he would forever be a Jesuit. An eminent Catholic cardinal is reported to have said that if he should have the boy till the latter was 10 years old he didn't care who should have him afterward. This assertion by the cardinal is evidently based upon the conviction that the boy's character is substantially formed by the time he is 10. This is perhaps a very common view.

I do not wish to deny that the first ten years are very important in the formation of the child's character. But there is a question as to whether they are the *most* important. The many instances that every observer can cite, of children from the best of homes, who have been judiciously trained in the home, in the church and Sunday School, and by no means the least in our day schools, and yet have gone to the bad in later life, go to show that valuable as this early discipline is, it is by no means sufficient. On the other hand every one can give numerous instances of boys whose early environment and training were vicious in the extreme, and yet who have developed into noble manhood. This again would indicate that there may be a stronger factor for morality or immorality in the life of the boy than the discipline of his first ten years.

What moral education the child gets during its first years of childhood is in the content of the habits which he takes on.

The habits of the true home have the deepest moral content. The habits of the church, the Sunday School, the day school, are ethical to the core. In acquiring these habits, in conforming to the decorum of these institutions he is coming into possession of the best ethics that the race has worked out. But he does n't know about it, and does n't care. He is not interested in the moral aspect of things. He is interested in eating, sleeping, playing; in seeing, feeling, tasting, hearing, constructing, smashing, doing and undoing things. These things consume him. He does not know right and wrong *as such*. He knows what you *say* is right; what you *say* is wrong. He thinks what he is allowed to do is right, and what he is not allowed to do is wrong. He learns right by permission; wrong by prohibition. Meantime he is getting the drill in habits that have a moral content, and this may be his salvation in the later period when he begins to take charge of himself. But he is not ready yet to comprehend the ethical significance of the things about him, and of his own conduct, and therethrough to become morally self-directive.

Later, however, there does come a time when the child does become interested,—in fact engrossed in the moral aspect of things. This has a direct relation to the development of his self-consciousness. It comes at a time when the budding, growing, rapidly changing young manhood, young womanhood, begins to assert itself. The boy *feels* that his day is come, that he is becoming a man. The girl *feels* that she is becoming a woman. As a child the boy longingly looked forward to the time when he would be a man. But that was remote, and the being, different from him. Now he feels that it is here and he is becoming it. He is the first to recognize the birth of the new self, and this young manhood is loved, is nourished, protected, cradled and fostered as tenderly as the young mother cares for her first born. The love the adolescent has for his young unfolding self is no less intense than the mother-love, perhaps it is greater. The child is offspring, bone of her bone, flesh of her flesh, yet different. But this new born is he. He becomes interested in its welfare, wants it to become good and great. He is a hero worshipper, because he sees himself reflected only in heroes. He feels that he can incorporate every good and great quality into his own character. It is now, at this time, that the youth has his moral awakening and becomes interested in the formation of his own character. Everything now has a moral significance, and everything becomes related to him. He is really the center of the universe. Now, to him, is the fullness of time. A little good will go further for good, a little evil further for evil than at any other time in life. A new scale of values is used in re-estimating the world that begins to mean so much to him.

His reaction to stimuli changes;—the ratio between stimulus and reaction being all out of proportion to what has been, and what in maturity it will be. He is very sensitive to kindness, craves sympathy, and longs for merited praise. The young self can only thrive on favorable recognition. Kindness, politeness, encouragement, are sweet at any time in life, but never so much so as now. Sarcasm, ridicule, censure, blame, insult, are painful and depressing at any time, but never is their scar so ineffaceable as when received at this period. The greatest charm of adolescence is the promise that it contains. Personal interest, kindness, encouragement and politeness on the part of teachers and parents are powerful aids in the realization of that promise.

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# CURRENT EUROPEAN EDUCATIONAL THOUGHT.

By Alexander F. Chamberlain.

In the pages following an attempt is made to indicate briefly for each country of Europe (exclusive of the British Isles and Turkey), the pregnant word or striking reform under whose influence the twentieth century will begin its course. The admonitions and recommendations, laws and regulations, proposals and prophecies résuméd here give the gist of much of the best educational thought now occupying the attention of the school authorities of the continent, and of the scholars outside these, who are potent in shaping the destinies of their respective countries. There has been no attempt to tell everything that has happened in educational circles and the special developments in the larger countries of such commonly and everywhere active questions as the university education of women, the status of classical studies, etc., have not been detailed, the aim being to give some really striking point of advance or retreat, that might be taken to sound the note for the coming era, or, in the case of the small countries, to summarize their most recent educational activities. These notes are intended as a brief *aperçu* of some of the liveliest topics with the consideration of which the new age must begin.

Germany. Considering the signs of the times, the last three years of the nineteenth century have heard no more seasonable or more fitting word than the message contained in Dr. W. Rein's[1] masterly exposure of the dangerous threatening education from the excessive development of militarism, since the peril here strikes at the very roots of learning itself. Militarism and education are opposite terms; they designate fields each peculiar in itself and needing freedom from the encroachments of the other, and each having something to dispose of for the benefit of the other. But to subordinate education to militarism is to abandon its highest and holiest ideal. The watchword of education is to make men more human, of militarism to make men fit for war,—this contrast no sophistry can cloud, no "patriotism" eliminate. The union of militarism, with its deification of authority and its subordination of con-

[1] Militarismus und Schulerziehung. *Encycl. Handb. der Pädag.*, Vol. IV (1897), pp. 771-774. See also: *Revue Pédagogique*, Vol. XXXIV (1900), pp. 279 ff.

science and will, is the death of the individuality for whose development alone education has its true *raison d'être.* The "unnatural marriage between militarism and the school" has already carried with it serious injuries to the cause of education. The relations between military service and gymnasial instruction; the imitation in the school of the parade and glitter of militarism and the false appreciation of military education by the teachers who are often all-too-ready to transport some of its evils into the schoolroom; the evils already wrought by drill and its petty accompaniments; the invasion of the schools by text books, etc., written for cadets,—these and many other things indicate how far the spirit of militarism has gone, directly and indirectly, towards destroying the best things of the school.

Moreover, the school runs no little danger of being turned into a barrack. The old gymnasia, with their 90 or 100 scholars have almost passed away and their places have been taken by huge colossi in the very mass of whose multitude the individual is swamped, and the vices of the many made powerful to contaminate the virtues of the few. The "barrack system" is the worst possible in education, but it is beloved of militarism. The need of the age is to stem the tide of militarism by every possible means. Militarism implies generalizing upon barbaric impulses, education individualization for reasons of culture and progress. The one demands an abnormal self-subordination, the other develops a normal self-activity. There can be no compromise between them. The word to greet the new century with is: Render unto Cæsar what is Cæsar's and unto God what is God's.

DENMARK.[1] With Jan. 1, 1901, the new Primary Public School law goes into effect, which, while it does not initiate any startling reforms, elevates the position of the teacher and evidences the determination of the State to bear a larger portion than formerly of the burden of school expenditure. The new law makes education compulsory between the ages of seven and fourteen, forbids the children leaving school before the latter period, and limits the number of pupils per class to 35. The projects for reform in secondary education have been largely due to certain distinguished teachers and scholars, who have demanded that the work of the Realschule should depend more and more upon the nature of the child, and not so much upon examinations, etc.

The movement here is in the direction of reforms already adopted in the "middle-schools" of Norway. Since January,

[1] *Deutsche Ztschr. f. Ausl. Unterrichtsw.*, Vol. IV, pp. 301-303. See also C. Michelsen: Danemark. *Rev. Pédagogique*, Vol. XXXVI (1900), pp. 382-395.

1899, there has been published "The Danish Realschule," a monthly journal, the organ of the teachers and the advocate of reform. An interesting item is the proposal of Inspector Rönning, that at the final examinations only two foreign languages be required, German and English, — French to be dropped. Perhaps the most noteworthy address of the closing century is the speech delivered at the Reformation celebration of the University of Copenhagen, in the fall of 1899, by M. Cl. Gertz, the Professor of Classical Philology. In this address the position is frankly taken that not merely for the sake of the schools and of the youth of the land, but also in the interests of classical philology itself, the ancient languages must, the one completely, the other partly, give up the position so long maintained in the educational curriculum of the gymnasium. To know the present and how to live in it, must henceforth be the primary subjects; the luxuries, such as Greek and Latin, must disappear altogether or be relegated to a subordinate position. Denmark enters upon the new century with the same democratic tendencies at heart, which the greater Scandinavian people to the north of her have carried to grander and completer success. Her word is: Act, act, in the living present!

NORWAY. The development of educational reforms in Norway during the last quarter of the nineteenth century has been very rapid. As Oskar Kobel[1] points out, so democratic a country could not long be content with a school system that afforded to children of the well-to-do a better education than it vouchsafed to those of the poorer classes. Hence, the efforts at reformation have resulted in the creation of a unitary primary public school, the foundation upon which are built up all the other advanced educational institutions Mittelschule and Gymnasium, leading to the University, the crown of all. The very small proportion of illiterates is evidence of the triumph of the school in a land where so many obstacles (topographical, social, etc.,) to the diffusion of popular education presented themselves. The benefits of this democratic school system are felt everywhere; the Lapps and the Finns camped on the borders are under its benign influence. To escape the school in the Scandinavian Peninsula is no easy task. Nowhere else in the world does the school, marvellously adapted to Scandinavian individualism, wisely decentralized and harmonized with local peculiarities, yet withal national, exercise such a profound social influence over the whole people.[2] Norway begins the twentieth

[1] O. Kobel: Das norwegische Schulwesen in seiner Neubegründung nach den Gesetzen von 1889, 1892, 1894 und 1896. *Deutsche Ztschr. f. Ausl. Unterrichtsw.*, Vol. V, pp. 124-131.

[2] M. Gandolphe: Suède et Nowège. *Revue Pédagogique*, Vol. XXXIV (1899), pp. 561-576.

century with the possession of the school as a social institution in a sense broader and deeper than ever before thought of and her word to the other peoples of the world is: Use the school and shape the people, without injury to the individual.

SWEDEN.[1] By the law which went into effect Jan. 26, 1898, the Swedish Primary Public School System was reorganized. By favoring the institution of "small schools," where local obstacles prevent attendance at the regular public schools, and of temporary schools, etc., the law seeks to spread as far as possible the benefits of popular education. In cases where certain parents wish to educate their children at their own expense the communes are permitted to establish for that purpose certain schools known as *husfäderskolor*. All private schools are subject to State inspection. The new law has taken good care not to interfere too much with Scandinavian individualism. The burning question of the last few years in Sweden is the reform of higher education, in which is involved the future of the classical languages, which have suffered much in popular estimation since 1886, and figure now only partially in the curriculum of the gymnasia. In consequence of the favorable reception by both Houses of the Swedish Parliament of the reforms proposed by Ernst Carlson, of Göteborg, "two more classes, Lower and Upper Tertia, have been freed from the influence of school-tradition, and given over to the formative energy of the modern spirit."[2] Another step has been taken towards relegating the classical languages to the university, which seems their destiny in Scandinavian countries. The weakness of the classicists in the debate in the Reichstag marks the beginning of the end. The words of one of the participants: Let us have our children begin the twentieth century with a more intimate knowledge of the languages of the great peoples who live in it!—will serve as motto for the coming years.

RUSSIA.[3] Russia, at the beginning of the twentieth century, is still a country whose educational system is largely formless and unco-ordinated. The university student and the professor must live under the eye of the authorities, whose hand, particularly in the last two years, has lain heavy upon them. An "inspected university" and a "policed professoriate" belong to the land of the Czar alone, although signs of something

[1] O. Kobel: Die Reorganization des schwedischen Volksschulwesens. *Deutsche Ztschr. f. Ausl. Unterrichtsw.*, Vol. V, pp. 39-43.

[2] H. Klinghardt: Der neue Reformvorschlag im schwedischen Reichstage. *Deutsche Ztschr. f. Ausl. Unterrichtsw.*, Vol. V, pp. 132-141. See also: *Ibid.*, Vol. VI, pp. 232-234, and Vol. V, pp. 179-183.

[3] A. Neufeld: Das russische Elementarschulwesen. *Deutsche Ztschr. f. Ausl. Unterrichtsw.*, Vol. VI (1900), pp. 44-55; see also pp. 73-79. See also *Ibid.*, Vol. IV, pp. 315-322, Vol. V, pp. 74-83, and Neufeld, in Vol. IV, pp. 206-210, on "University Extension."

similar are perhaps to be discerned in recent German governmental actions. In Russia, too, the public school teacher, in order to eke out his income, has, even now, to be bee-keeper, book-binder, vegetable-gardener, carpenter, and (since the institution of the brandy-monopoly) even bar-tender. At the bottom and at the top of the educational ladder the obstacles which prevent natural and thorough evolution seem, at present, insurmountable. But Russia is already in process of educational evolution on a vast and imposing scale. Within the last ten years both the expenditures for public instruction and the number of pupils have doubled. Siberia has shared largely in this movement.

This zeal on behalf of popular education and progress of a remarkable order in the matter of technical instruction are the two great things with which Russia begins the new era. The idea of "University Extension" has the complete sympathy of the most intelligent classes of the empire, and the number of establishments for the spread of education among the people increases every year. Some of the plans already in operation in Moscow provide for lectures in the houses of the people, quite as remarkable an endeavor to reach the masses as is seen in some of the recent developments of popular education in the Scandinavian countries. The most noteworthy results in particular of the stirring of Russian thought at the end of the nineteenth century, are the foundation of the Oriental Institute at Vladivostock, in Siberia, on the Pacific, and the creation of the "Peoples' University," at the other extremity of the Empire in St. Petersburg,—the one a colonial commercial and training school of a very high order, under State auspices, the other, due to private initiative and established by the Pedagogical Society of the capital city as a monument to the memory of Uschinsky, the famous Russian teacher. The success of this, which, considering the circumstances of the country is one of the most original movements of the age, depends upon the events of the opening century. Certainly Russia has ended the nineteenth well.

ROUMANIA.[1] The chief contribution of Roumania to the educational phenomena of the twentieth century is its dual system of rural and urban schools, the development of which deserves the closest study. This diversity of primary public schools is based upon the recognition of the fact that the environment and nature of the country child are so different from those of the city child, that to demand exactly the same knowledge or to force upon both exactly the same curriculum would

[1] M. Piat: L'Enseignement Primaire en Moldavie. *Revue Pédagogique*, Vol. XXXVI (1900), pp. 79-92.

benefit in the end neither the State nor the individual. To this system there has been wisely added a dual normal school system as well. In these schools the corset is frowned upon, and vertical writing in force. In her dual system of rural and urban schools Roumania may be pointing the way for other countries also, for the movement to secure "regional education" in France may, in the end, develop a somewhat similar state of affairs.

BULGARIA.[1] Since about the middle of the nineteenth century, when the first real signs of national awakening took place, the Bulgarian people have busied themselves with the development of education upon a national basis. The "Bulgarian School" had a hard battle to wage against the Greek clergy, with their aim of Hellenizing the country. Since 1880–1 the development of the educational system has been, in many ways, rapid. The schools are at present largely under the statute of 1891. In the matter of the Mittelschule important advances have recently been made, and improvements initiated in the training schools for teachers. How needed all this is may be seen from the fact that in 1893 only 15.63% of the inhabitants could read and write. An interesting feature of recent Bulgarian educational activity is the influence exerted in the neighboring land of Macedonia.

GREECE. In elementary education Greece has prepared for the new century by passing the law promulgated Sept. 27, 1895, an enactment penned by Ch. Papamurku,[2] of Athens, "a law unique in the educational history of civilized countries." The effect of this law was practically to abolish or repeal all other existing statutes relating to the elementary public schools, and under this anomalous condition of affairs, the only good result known is that a valiant and learned school inspector (who is now the chief educational power) may do something to help along a good teacher, if haply he may find him. With respect to higher education the most noteworthy thing is the proposal to restrict still further classical instruction in the gymnasium, further extend the "mixed" system, and give more weight to the practical and social needs of the individual and of the nation. This means also similar reforms sooner or later in the corresponding institutions in the Hellenic districts of Turkey, the necessities of competition with Bulgarian, Servian, Roumanian and Armenian students whose training is now no longer weighted with the classics as of old, making such a step

[1] J. Meier: Die Volksbildung in Bulgarien. *Deutsche Ztschr. f. Ausl. Unterrichtsw.*, Vol. IV, pp. 176-188.

[2] Der Elementarunterricht im Königreich Griechenland. *Deutsche Ztschr. f. Ausl. Unterrichtsw.*, Vol. VI (1900), pp. 18-35. See also *Ibid.*, Vol. V, p. 340.

eminently desirable. Greece, like Italy, will enter upon the twentieth century with less of the fetishism of "classical culture," and more desire to follow the general current of reform, more respect for "the educational needs of the present."

HUNGARY.[1] The land of the Magyars has always been one of the most interesting countries of the world, and this is especially true of its educational history. In Hungary, primary schools have the task of shaping two races into a unity of patriotism and intelligence that will make Slav and Magyar both loyal citizens of one and the same country. In secondary education the trouble has been not so much national and religious differences as curriculums and courses of study, the strife between classic and modern education, etc. Hungary has set the pace for the other countries of Europe in the twentieth century by its treatment of Greek in the high-school courses. Under Count Csaky, as Minister of Education, in 1890, Greek was made elective and now flourishes to any large extent only in private and ecclesiastical institutions, or by reason of the zeal and industry of a few teachers elsewhere. To-day the study of Greek seems likely ere long, to be confined altogether to the university faculties. Latin, of course, historically more important to the country, is deeper rooted, but last year the Latin hour in the high schools has suffered some curtailment to the profit of the Hungarian language. The teaching of French has gained ground also, a fact worth noting, since, although the study of German is important on account of relations with Austria, the German element in Hungary proper is clearly on the wane. An interesting fact, emphasized by Prof. Kont, is that, by a recent reform in the curricula of the gymnasia, a relatively important place has been given to the study of the history of art, *i. e.*, what M. Perrot has pleaded for in the *Revue des deux Mondes* for France, is already realized in Hungary! The autonomy enjoyed by the higher educational institutions of Hungary has long been very great. The advantages and abuses of this freedom and self-government are illustrated in the recent history of the University of Budapest. Hungary begins the new century with the possession of the "Joseph Eötvös College" (founded in 1895, upon the model of the École normale supérieure of Paris, and named after the famous Magyar statesman), at Budapest, an institution from which the very best results are confidently expected in the production of teachers for the future. Perhaps the best word from Hungary for the twentieth century is contained in the letter (July 6, 1899) addressed by Minister of Education Wlassics to Baron

[1] J. Kont: Notes sur le mouvement pédagogique en Hongrie. *Revue Internat. de l'Enseignement*, Vol. XXXIX (1900), pp. 77-81.

Eötvös, son of Joseph Eötvös, and Professor in the University of Budapest, in which he sets forth his high ideals of the future teachers of the land.

AUSTRIA. The University of Prague, founded in 1347, is the oldest German University, dating its origin years before the establishment of any such institution of learning in what we know now as Germany. The inaugural address of the Rector, Dr. Carl Ritter von Holzinger,[1] delivered in the fall of 1899, was devoted to the consideration of "The Relation of the German Universities to the Educational Movements of the Present." As a representative of classical philology, Dr. von Holzinger takes heart of grace in reviewing the history of his science during the past century, claiming that, far from being in a moribund condition, it is both generally and in particular, lusty and full of life. Indeed, a new daughter science, Papyrology has come into the world, whose systematic development is one of the outlooks of the future. Nor is even book-philology to be despised for her century's achievements. The bulk of the address is an argument for "keeping the German Universities as they are." Dr. von Holzinger, a partisan of the "historical continuity of culture" school, holds that the duty of the gymnasium is to prepare for the university, and thinks that the university must educate the people by the clergymen, legal minds, statesmen, physicians and pedagogues whom it produces, and not, by lowering its ideals, cater to the masses and covet the loud applauses of the present age,—it ought not, and cannot be a *Volkschule* in every sense of the word. As a true classicist, he tells us that, since the culture and science of the German people, came out of the Latin-writing Middle Ages, leading back to the Roman world-power, whose culture in literature and art, and largely also in science, are ultimately of Hellenic origin, the culture-heads of the nation should, in their years of youth, pass over the same route, which was traversed by the race in its young centuries. At present there are four questions, which, more than any others, demand attention, as possible disturbers of, or obstacles to, the ideal development of the university. These are the *Seminar*, the Technical Institutions, Women at the Universities, and University Extension.

The relation between lectures and seminary work is one of the important questions with which the internal economy of the university has to deal. Moreover, if classical studies are ultimately to be banished from the gymnasium, and the barriers between the polytechnic schools and the universities are to be

[1] Das Verhältnis der deutschen Universitäten zu den Bildungsbestrebungen der Gegenwart. *Das humanistische Gymnasium*, 1900, pp. 49-57. Also in *Bohemia* (Prague), 15 Nov., 1899, and as pamphlet (Prague, 1900).

thrown down, the seminaries, some think, would be flooded by the eager crowd thronging into the universities. But the crowd, if past experience counts for anything, would very soon stream out again. The lack of necessary preparation would soon weed out the unworthy. The *rôle* of the seminary is not to be a place for going over again the matter dealt with in the "college" (whose place it is to lead up to entrance upon those fields where assured knowledge is no longer the all, but, where doubt and free investigation are the chief things that engage the mind), but to lay before the students as *participants* (Mitarbeiter) difficult and complicated questions, the full treatment of which in the lecture room is impossible. The good lecturer, in his way, is unexcelled, as is the good book, in its way, but the day of autodidactics by private study of a text book is over, and the heterodidactics of the lecture room, must be supplemented by the syndidactics of the seminary. To preserve the seminary in its proper *rôle* is absolutely necessary for the future weal of higher education. To benefit, by the seminary method as many as 20 students, is to task to the utmost the powers of the best instructor, while to exceed the proportion of five hours of lectures to two hours of seminary work, means to render necessary radical changes in the curriculum of the university, the extension of seminary work at the expense of the "college." With regard to the second question, Dr. von Holzinger takes the ground that the polytechnic students "are not, and do not need to be, the bearers of a historic culture." Their practical goal is not the guidance of men's minds by word and pen, as is the case with the clergy, the lawyers, political officials, teachers, and, in an eminent fashion, the masters of the healing art. The Realschule without Latin is, therefore, as it exists in Austria, the proper foundation for the "Technical High School," and such things, *e. g.*, as the introduction into these schools of philological methods (in imitation of the gymnasium) of teaching French and English are to be deprecated, as well as certain other reforms. To preserve these schools as they are, is, again, in the best interests of the university. To unite externally the technical schools with the university, without the presence of a real unity of spirit, would be to create "a fantastic and hybrid colossus." Neither would really gain by such a process, and the loss in quality would be marked. The development of the technical schools, some of which have already lived their first century, in accordance with their own nature and ideals, and the recognition of their honorable and well-acquired right to a diploma equal in law to that of the Doctorate conferred by the universities, are things devoutly to be wished. But "Doctor-Engineer" is hardly the best way of phrasing it. Viewed from

the standpoint of the ideals of the German University, the admission of women, is not, Dr. von Holzinger thinks, at all desirable. For him woman is receptive by nature and her entrance "into the old walls of the university" will certainly result in an undesirable reduction in the proportions of the productive element among the students,—in other words the level of the product of the union of instruction and research, for which the university stands, will sink. Another argument advanced against the admission of women is the injury it will bring to the *Lehrfreiheit*. There is a danger to the foundations of the university,—the gymnasium. If women frequent the universities, they will naturally enough desire to graduate from the gymnasium, and a new weapon for the anti-classicists will be found, for the ancient authors did not write for young women, and *nil decet invita Minerva*. Dr. von Holzinger expresses the fervent wish that this "woman question" were only a temporary one and that ere long the universities would be the men's own once more. He seems to glimpse an ideal solution of the question in the development ("short is life and science long") of institutions for women, conducted by women, whose goal shall at last be attained in an equality of scientific standing about which there will be little dispute. To train women at the highest stage of education by men alone, is to refuse them real equality while seeming to confer it upon them. In the so-called "University Extension" (with its *Hochschulkurse*) Dr. von Holzinger sees another danger that threatens "the strictly scientific work of the university." Popular lectures now and then by professors are all right in their way, but to create out of them an institution and affiliate it with the university, is to change the character of the latter. Here, again, the level of the university sinks, and *Lehrfreiheit* is limited, for the bond between the lecturer and his hearers is no longer that which the freedom of the university cherishes. Too often, too, "University Extension" tempts young lecturers to covet cheap effect and dispose of their wares with the market cries known elsewhere. The years that ought to be devoted to the quiet study of the deep problems of science are apt to be misused for the loud promulgation of half-understood truths. The ideal here is perhaps some further development of the *Volksschule*, which shall provide for its pupils, who do not enter the technical schools, become teachers, or follow courses leading the university, an educationally advanced status *sui generis*, as have all the rest. Not by lowering the university, but by bringing up the people, will the good work be best accomplished. This, although cast in too conservative a mould by Prof. von Holzinger, is the best word from Austria on the eve of the new era.

ITALY. Italy has made many advances in education during the last hundred years, but the brief address delivered by Minister of Public Instruction, Bacelli,[1] at the opening of the Exposition of Hygiene at Naples, May 9, 1900, is characteristic, and may well serve to strike the note for the twentieth century. Understood, in the double sense, morally as well as physically, *Salus populi suprema lex*, the word of the fathers is that of their descendants of to-day. Rome of old was great not alone in arms and laws, but in social medicine besides. This legacy of public and private hygiene, this reverence for the professors of the healing art, so well summed up in the saying of Cicero: "In nothing do men resemble the gods more than in giving health to men," belong to the most precious patrimony of the Italian people. To-day, when Italy is seeking to unite her new to her ancient greatness, it is well to see arising again, refined and improved by modern science, the old cult of public hygiene. Hygiene is civilization; hygiene is wealth. It diminishes the contingent of the weak and feeble, the social dangers of disease, the miseries of the frail who ought to survive. Hygiene strengthens the fiber of the child and increases the power of resistance of the aged. The healthy old man is "the past living in the present, the experience teacher of life, the counsel of most value in trying moments." The child is "like a flower that has not yet disclosed the perfume of its calyx to the breezes, but by education, which surrounds it with hygiene, every one can have a presentiment of the fragrance. Its life is futurified between joy and hope. Father, mother, country, renew in it the law of human perfectibility, rightly hoping that its person will be fairer, its arm stronger, its mind more fleet, its will more virile, its life more radiant." The greeting of Italy to its new century is: Health, more health, of body and of mind.

SWITZERLAND.[2] Many of the cantons of the confederation have during the past few years made noteworthy changes in their school laws, and the Bundesrat on March 21, 1899, passed a measure for the Federal subvention of the public primary schools. The cantons of Lucerne and Zug, by reason of the joint action of both political parties, have been able to bring their new laws in force with the beginning of 1899. In Zürich the law for the reform of the public schools has at last received the approval of the people in the referendum of June 11, 1899, and changes delayed for fifty years have gone into force. All these cantons have taken measures towards a longer school

[1] Bullett: Uffic., 17 maggio, 1900. pp. 935-936.

[2] See *Deutsche Ztschr. f. Ausl. Unterrichtsw.*, Vol. V, pp. 83-85; Vol. IV, pp. 64-66, 143-146, 236-238, 322-325.

year and towards higher salaries for teachers. Throughout Switzerland the efforts for the education of feeble-minded and other abnormal children have been rewarded with increased success. Trade and technical schools have also gained in popular interest and esteem. The canton of Solothurn begins the new century by admitting girls to its trade-schools, and Schaffhausen by throwing open its gymnasia to women. The canton of St. Gall has marked the advent of the new era by determining upon the foundation of a commercial and trade high school. In the matter of secondary education, even the most conservative supporters of the classical gymnasium are casting about them for means to stem the tide of social and other influences which continues to rise higher every year. Concerning university education, the discussion at the Conference of Zürich teachers at Pfäffikon, in September, 1898, may be taken to voice the best thought of Switzerland. The address of Dr. Lang, Rector of the University of Zürich "On the Place and Function of the University in our Democracy," emphasized the sacred duty of popular education from the primary public school up to and including the university, which ought to be well supported by the Federation as representing the sovereign people. The next speaker, Pro-Rector Schurter, emphasized the words of Dr. Lang, and added his opinion that the whole university instruction should be absolutely free, which would more and more tend to make of the teacher not merely an educator of children, but also an educator of the people. Looking towards an absolutely free university, then, Switzerland faces the new century.

LUXEMBOURG.[1] The recent attempts to seriously modify the liberal public school law of 1881, in the interest of the church, have resulted in a compromise by which the reactionists do not gain nearly so much as they expected.

HOLLAND.[2] The most noteworthy event of the closing year of the nineteenth century in the Low Countries is the passage of the compulsory education law, the enforcement of which will go far towards eliminating the 60,000 children of school age who, in 1897, were reported as not having had any education. The practical mind of the Dutch is revealed in the school at Enschede, with its motto of "education through and to work." The extension of popular education is represented in the last few years by the considerable development of the "repetition

[1] A. Grosskopf: Ueber das Volksschulwesen im Grossherzogtum Luxembourg. *Deutsche Ztschr. f. Ausl. Unnterrichtsw.*, Vol. IV, pp. 285-291. See also *Ibid.*, p. 58.

[2] G. Lefèvre: Pays-Bas. *Revue Pédagogique*, Vol. XXXVI (1900), pp. 662-678. See also *Ibid.*, Vol. XXXV (1899), pp. 75-96, and Vol. XXXVI, pp. 508-512.

schools," and the schools for adolescents and adults. Other events worth recording are the gains of the sectarian adversaries of the public schools (especially the agitation of the *Eene school met den Bibjbel* Society) and the increased substitution of German for French in the curriculums of the higher schools. For Holland the new century opens less auspiciously than might have been hoped, with the movement in favor of more or less completely sectarianizing the public schools in full vigor and more aggressive than ever before.

BELGIUM.[1] As the new century dawns, the hand of the clericals still lies heavy upon the Belgian school system, and even more than in Holland they seem to have gained in the last few years, till it can almost be said that the State serves the church instead of the church serving the State. In Belgium, too, the French language has lost, for Flemish is becoming more popular than ever as a State language beside the former. Against the "pernicious activity" of the clericals may be set off the remarkable zeal of the liberals in "University Extension"[2] and broad scientific teaching, the latter incarnating itself in the "Free University of Brussels," whose influence has been longer-lived than the institution itself.

FRANCE. As containing some of the best end-of-the-century thoughts about higher education in the French Republic, the address of M. Lévy-Bruhl,[3] at the opening of the courses in the Faculty of Letters at the University, of Paris, is worthy of more than passing notice. The name *University*, says M. Lévy-Bruhl, given to the vast school where all the sciences are studied separately and together, is justified by the solidarity existing among them, which unites them without any loss in independence or in self-diversity of method. And the true scholar and scientist should be cast in its image, not devoted to one specialty to the utter exclusion of all other knowledge, and not so shallow as to be deep in nothing. The university does not ask for that docility which degenerates into passivity; it asks the disciples of science to be bold, but not too bold. There is a *camaraderie* as well as an *élite* of science and the influence of men working together, the *Mitarbeit* of the Germans, is sometimes as stimulating and productive as the word or the example of the teacher. The students who are alive to their opportu-

[1] G. Lefèvre: Belgique. *Revue Pédagogique*, Vol. XXXV (1899), 258-258. See also *Ibid.*, Vol. XXXVI (1900), pp. 501-507, and *Deutsche Ztschr. f. Ausl. Unterrichtsw.*, Vol. IV, pp. 119-120, 217-218; Vol. V, pp. 44-48.

[2] L. Leclère: L'extension Universitaire en Belgique. *Revue Internat. de l'Enseignement*, Vol. XL (1900), pp. 97-103.

[3] Ouverture des Conférences à la Faculté des lettres de l'Université de Paris. *Rev. Internat. de l'Enseignement*, Vol. XL (1900), pp. 385-395.

nities and in love with their subjects cannot remain mere university atoms, but must advance by working together. The university is truly an institution of learning, but it is just as certainly an institution of unlearning, for there the student must abandon many absurd opinions and beliefs, the result of his previous education in an environment more or less unscientific in its thoughts and actions. When he passes out he ought to have freed himself from this accumulated dross and taken on the ways of science which are the ways of truth. Henceforth it ought to be more difficult for him to be seduced by illusions, to be misled by error or to compromise with it, to shut his eyes to the light. In other words, his character ought to be established beyond all possibility of successful assault. To use a university for purely selfish utilitarian ends is to mistake its *rôle* altogether. The university is not an "examination 'oven,'" a preparatory institution for men who want degrees or who need them. The diploma is the least thing the real graduate takes with him when he leaves the university. His success is greatest who has entered into the spirit of science and acquired that open mind and unbiased soul that constitute the true man of science. Unto him all else is added glory beneath which shines and sparkles the unadulterate gold. If we read aright the developments of higher education (and, indeed, of all education) in recent years in France, the sum and substance of its message to the new era upon which we are now entering is: Let each man be, as he ought to be, a *university* in himself, the human incarnation of the institution, deep where it is deep, broad where it is broad, and true and beautiful with its truth and beauty.

SPAIN.[1] The colonial *débâcle* resulting from the Spanish-American war of 1898 has led many serious and patriotic men to believe in the necessity of a radical reform in politics and society, if their country is to live worthily in the centuries to come. The logical consequence of these events they believe to be a campaign in the Iberian peninsula similar to that inaugurated by Fichte in 1808 for Prussia, and to that begun for France by her patriotic educators in 1871. The real intellectual and educational condition of Spain at the present time is indicated in the brief article of Rafael Altamira, Professor of Law in the University of Oviedo. The politicians and the manufacturing, commercial and industrial combinations and associations do not look with much favor on this project of an educational campaign, preferring to agitate for and achieve reforms of an economic nature, reduction of taxes, decrease in the budget of

[1] L'Enseignement en Espagne. *Revue Internat. de l'Enseignement*, Vol. XXXIX (1900), pp. 24-27. See also: Questions présentes d'Enseignement en Espagne. *Ibid.*, Vol. XL (1900), pp. 396-401.

expenditures, etc. It is unfortunate that this zeal for reduction of expenses has led the authorities to threaten to cut down the revenues of the department of Public Instruction, at least this seemed to be the intention of the Silvela ministry, but the action of the Cortes in rejecting almost all the proposed retrenchments gives hope that the crisis is passed. During this agitation for economy the Chambers of Commerce and the Producers' League actually demanded the suppression of universities, when the crying need was for the augmentation of primary schools.

In intellectual circles the real reform necessary was better understood. The result of a meeting at the Athenæum of Valencia was the demand that there be established by the government a department of Public Instruction on an equal footing with other branches of the Public Service, and that primary education be made obligatory. It is to be feared, however, that for years all grades of education must remain much as they are, unless the desired reforms are brought about by private efforts. In the matter of educational legislation one great difficulty consists in the arbitrary way in which changes are continually made by the powers that be. One project of reform is buried as soon as the author leaves office, and the idea of his successor is soon tampered with or abandoned by the next to follow. Just now it is proposed by the government to lay before the Cortes a plan for strengthening the universities both in personnel and in resources. It is also intended to enable certain university foundations to issue certificates of study which will be recognized by the State. This is little enough and may amount to nothing. One noteworthy feature of education in Spain during the last few years is the interest taken in popular education by the universities of the land. Public lectures or open courses have long been known in Spain, and the Universities of Saragossa and Barcelona have recently resumed this practice with great success. But the University of Oviedo has entered upon the subject in the sense of the English and American "University Extension," largely as a result of the labors in behalf of this reform of Professor Altamira himself. Outside of the University of Oviedo, the professor gives popular courses before the 'Workingmen's Associations' in such centers of industry as Avilés, La Felguera, etc. The university extension movement at Oviedo, in spite of the opposition met with in certain quarters, has been remarkably successful. One noticeable feature of the work is the good attendance on the part of the women of the classes it is desired to reach. The attendance of workingmen at the Art School has also been very satisfactory. To save the young generation of Spaniards from falling a prey to the vices and corruptions of their fathers is

the task of the times. There can be no lasting reform without the education of youth uncontaminated by the evils of the past. Regeneration of the people by the preservation of the young and the development of the virtues, not the vices, of those who have gone before, is the watchword for Spanish Education in the twentieth century. The next hundred years must be starred with Cajals, not blurred with Blancos and Weylers. And the government has done well to begin the new era by conferring a pension upon the greatest Spaniard of the times, the Professor of Histology in the University of Madrid.

PORTUGAL. The little land of Portugal, whose kings were once the scholars of their time, is kept in touch with the academic world of letters and of science by the University of Coimbra. Early in 1900 there was established at this university a "free course" in pedagogy, the opening lecture of which was well attended by students, teachers of all grades of both sexes, etc. The course is given by Dr. Bernardino Machado,[1] ex-Minister of Public Works, and author of several essays upon industrial and pedagogical subjects, the last being a volume on professional education (*O ensino profissional*, Coimbra, 1900). He is also Professor of Anthropology in the university. In Portugal pedagogy has scarcely begun to be taught in the primary normal schools, and, while pedagogical examinations are prescribed for secondary teachers, there is no training-school where they can acquire the requisite knowledge. In a word, there is a deficiency of professional training everywhere among teachers. The need of the times is to supply this lack. For Dr. Machado, the present century is one of socialization and of instruction. Instruction is a social function, a work of dedication, of sacrifice. It differs from the self-education seen in the development to the full of one's own talents in art, industry or science. Instruction or teaching proper, exists, when we sacrifice ourselves and all we are for the sake of developing in others to the full, their faculties, so that they may be educated in the best sense of the term. The school is not only a laboratory, but a sanctuary of virtue as well. By instruction is transmitted the legacy of civilization which goes on increasing always through the personal labors of every individual. And if the school is a temple, the teacher is a priest. The years to come will demand that the teacher be more than a mere physicist, geologist, linguist, etc.,—he must be, before all things else, a man. For the teacher to be at the same time a good teacher and a bad citizen is to desecrate the sanctuary over which he presides. He must have no hidden iniquities before which the

[1] The Portuguese text of Dr. Machado's Inaugural Address, from which this account is taken, is given in the "Boletin de la Institución libre de Enseñanza," Vol. XXIV (1900), pp. 65-70.

altar-lights are abashed. His virtues must not be improvised, his zeal a mask, his service mercenary at bottom. He must live the life of a teacher not merely act it. Education and instruction are parts of the great artistic, industrial, and scientific co-ordination of the facts of human evolution, which must create the morality of civilization, the secular progress of which makes the world better with the passing centuries. This progress of civilization, in its material aspects especially, is proportionally much greater than the increase in the duration of human life, and each new century bids us present to the flying years of youth the best men the race possesses as their initiators into the wisdom of the ages past, and sponsors for the legacies their pupils will leave to the generations yet to be born. From Portugal there comes the wise counsel: Let the teachers of the youth be the best man or woman the nation can contrive to obtain,—*maxima debetur puero reverentia.*

In Germany, notwithstanding the ever-present struggle of the classics against the advances of modern culture, and the ever-increasing participation of women in the higher institutions of learning, the century opens with the question of militarism in all its aspects, as the one most likely to demand the profound consideration of the educated world. The Scandinavian countries, generally and particularly, emphasize the need of popular education that does not interfere too much with the individual. Norway sets the pace for the world, in this respect, with her school as a social institution. The Scandinavian countries also foreshadow the ultimate relegation of the classics as a serious study to the university. For all of them the word is: the school was made for man, and not man for the school. Russia begins the new century by an amazing zeal for popular education and technical instruction, involving all parts of the empire and all races within it. Roumania offers to the world, with more or less perfection, the dual system of rural and urban schools, based upon the needs of the child and the possibilities of his station in life, marking a direction which France and perhaps some other countries show signs of following, to some extent at least. Bulgaria is just shaping her national educational system in accord with racial instincts and ideals, after more or less successfully combating the Hellenizing efforts of the Greek clergy. Greece is struggling with a very anomalous state of affairs in so far as primary education is concerned, but seems to have about made up her mind to yield to the general tendency of the age and restrict the classics in favor of modern and necessary subjects of instruction. Hungary enters upon the new century with new ideas and new institutions. She has cut away the bonds of classicism, is advancing in every direction. Her new efforts to improve the training of teachers well deserve

the attention of all other lands. As representing Austria, Dr. von Holzinger's address is probably (in relation to several matters) more conservative than the policy of the government, but the preservation of the university is an ideal shared by all. Italy, in all branches of education, from the lowest to the highest, has made immense strides during the past century, but the note of hygiene struck by Minister Bacelli is peculiarly Italian, as it was before, Roman. Switzerland has distinguished herself by numerous social and economic reforms, the reflex of which is to be seen in her educational institutions and ideas. Amid all other projects the proposal for a national, free university, may well be taken as her best message to the new era. Luxembourg, Holland and Belgium have been assailed by the clericals and sectarians in educational matters, and generally the victory seems to lie with the opponents of free, unsectarian schools, although, up to the present, the latter have not been able to achieve as much, in the way of legislation, as they are intent upon doing. Belgium, particularly, has distinguished herself, so far as the liberals are concerned, by wonderful activity in popular education and university teaching upon a free and untrammelled basis. France, besides the reorganization of the University of Paris, has achieved many other reforms, but no better advice comes from her to the opening era, than that of M. Lévy-Bruhl, let the man be a university as well as his *Alma Mater*. Spain gives forth signs of an educational regeneration, like that activated by Fichte in Germany, and the watchword of the scholars of the land is the creation of a new people by the preservation of the youth from the vices of the old. Portugal, with her single, ancient university, gives forth no uncertain sound, greeting the twentieth century with the demand that the teacher be worthy of the child.

Taken altogether, the trend of current European thought is such that America must beware of resting upon laurels already won, lest some of the other competitors in the race after knowledge and its availment for the needs and ideals of mankind distance her ere she perceives it.

# LITERATURE.

*Memory. An inductive Study*, by W. F. COLEGROVE, PH. D. Henry Holt and Company, New York, 1900. pp. 369.

In many respects this is a book that deserves the careful attention and study of teachers, and one in which they are sure to be interested. The abandonment of the old time "word jugglery" is one of its highest commendations; yet when the author comes to "soul" and "free-will" he shows that he is not completely "free." Teachers are tired of wrangling over psychological definitions. After a careful study of the widened view of memory which this work presents, the average teacher will be much less able to define memory than when he began, but he will find his mental horizon enlarged. A book bringing together the most important historical data, stating concisely the problems involved, the conflicting views, and the work accomplished, in a single branch of science, cannot help but be serviceable to the public. Every day we are in search of such books.

The work is enriched by many things not usually found in a treatise on memory. It covers the historical and biological aspects, diseases of memory, brain and mind, memories, individual memories, apperception, association, and the pedagogical application. Many things that ordinarily seem foreign to the subject are shown to have a vital connection. But despite all this one cannot help but feel that under such topics as brain and mind, attention and association, the writer leads us too far from the main theme. The chapter on Biological Memory contains many striking examples and analogies after James's style of psychologizing, all of which makes it interesting. A few of the examples are of such a nature as to weaken, and some that are cited as evidence of conscious memory in animals may readily fall under pure reflex action. The writer realizes this, and on page 58 admits it. If conscious memory can be carried thus far, why not ascribe it to all substance? The chapter closes by a tacit acceptance of Hering's theory of organic memory. The definition of organic memory and that of conscious memory (p. 90) are supposed to include the whole of memory phenomena. But this is doubtful. To instance only one of many cases that might be mentioned, the post-hypnotic activity cannot come under organic memory, for it is not a "racial experience," and the phrase, "with the consciousness that they (impressions) previously have been experienced," excludes at least most of such activity from conscious memory. Where will the writer classify the activity of No. III, mentioned on page 117, who handles drugs with accuracy but has no knowledge of his previous life? Besides presenting aphasia, the writer brings forth several recent and interesting cases of diseases of memory, of which that of Mr. Hanna and the unknown identity are the most important.

The chapter on Individual Memories is essentially new and suggestive. The chapter on the Pedagogical Application contains valuable hints and suggestions, but the thoughtful reader will discover these all through the work. Although the writer claims to use memory as synonymous with habit (p. 339), it is to be regretted that habit does not receive a definite treatment in its relation to apperception, interest, attention, etc. At every point of the entire work the student will

see psychology to be a vital, personal thing, and will not think of psychic phenomena as belonging to a few extraordinary individuals who possess the power of making things difficult to understand.

The above is the pedagogical criticism. The philosophical would doubtless read quite different, but as the philosophy is a secondary matter in the work it has been left so in the criticism. In his chapter on Brain and Mind the author throws out some questionable metaphysical hints. He adopts what he calls genetic parallelism and functional interaction (p. 169). He manifests his fear that modern psychology appears inclined to give up "soul" and "free-will." This war has undoubtedly been vigorously waged, but the process has been largely one of changing old wine into new bottles.

D. E. PHILLIPS.

*College Administration.* By CHARLES F. THWING. New York, 1900 (The Century Co.).

President Thwing divides this book of 317 pages into seven chapters, viz. (1) The organization of American education, (2) the constitution of the American college, (3) the college president, (4) special methods and conditions of administration, (5) the government of students, (6) financial relations and (7) administrative and scholastic problems of the twentieth century.

The work represents the careful observation of years in addition to the information which President Thwing has been careful to collect by more direct methods, such as circular letters. On many disputed points in administration we have the testimony of many leading colleges given in the words of their presidents. The note of the book is balance. Whatever the question for discussion may be, whether the workings of the elective system, the scope of academic freedom or the value of fraternities, the reader always finds a careful presentation of both sides of the controverted issue. President Thwing also gives evidence of unusual insight into the general educational problems of the country.

H. D. SHELDON.

*Comenius and the Beginnings of Educational Reform.* By W. S. MONROE. Great Educator Series. New York, 1900.

Since the scholarly work of Mr. Keatinge, there has remained little new to be said concerning Comenius which could be put into a small volume. Prof. Monroe, however, has performed a valuable service in giving a clear readable account of the great Moravian suitable for general readers and college classes in the history of education. The introductory chapters on the forerunners of Comenius and the closing sections on the influence of Comenius give an excellent setting to the main theme. Like many biographers, Prof. Monroe somewhat exaggerates the iufluence of his hero. The volume fully reaches the high standard maintained by the editor of this series.

H. D. SHELDON.

*Aspects of Mental Economy.* By M. V. O'SHEA. An essay in some phases of the dynamics of the mind, with particular observations on student life in the University of Wisconsin. Bulletin of the University of Wisconsin, No. 36. Science Series, Vol. II, No. 2. Madison, 1900.

This monograph presents the results of a questionnaire issued to the students of the University of Wisconsin. It aims to show how a student may make the most of himself from the standpoint of energy. The title is somewhat misleading, as the monograph deals with such problems of student hygiene as condiments as force producers, the influence of tea, coffee, tobacco, alcohol upon the production and expendi-

ture of force in the organism, modes of cooking, hours for meals, taste vrs. expense in the cost of food, exercise and sleep. The work is carefully prepared, abounds in charts and tables, and epitomizes recent investigations on the subject of food. To lecturers on hygiene, advisers and professors of physical training in colleges, Prof. O'Shea's contribution will be of value. H. D. SHELDON.

*Tuskegee, its Story and its Work.* By MAX THRASHER BENNETT. With an introduction to Booker T. Washington. Boston, 1900 (Small, Maynard & Co.).

The opening chapters of the book present in brief and simple outline the story of Mr. Washington's life and of the rise of Tuskegee. Then, one by one, the different departments of the school are described. The household training for women, the agricultural and dairying department, the machine shop and building trades, the educational and theological establishments, all are presented in clear forceful style. In the closing chapters we find accounts of the "workers' conferences" and a record of opinions expressed in regard to the work of the school by many celebrities, including presidents Cleveland and McKinley.

Mr. Thrasher writes as a devoted admirer of Tuskegee and its methods. A critical inquiry into the different aspects of the educational problem in the south cannot be obtained from Mr. Thrasher's book, although it contains many effective pictures of the conditions of life among the negroes. The form of the book is irreproachable, and it is embellished with many excellent illustrations. While pre-eminently readable and interesting, it is of much less value than Mr. Washington's own articles in gaining an insight into the conditions of the educational South. H. D. SHELDON.

## PROFESSOR RAMÓN Y CAJAL.

The *Heraldo de Madrid*, in one of its recent issues, devotes a two-page supplement (illustrated with portrait, views of laboratory, etc.) to an appreciation of Professor Santiago Ramón y Cajal, to whom the Spanish government has granted a pension in consideration of his distinguished scientific labors and discoveries in histology. The tribute consists of a sympathetic sketch of Cajal, the man and his work, by Dr. Amalio Gimeno, of the medical faculty of the university, a brief account of Cajal as artist, by Saint-Aubin, and a bibliography of his published works (107 books and articles, of which 5 are in German, 18 in French, and one in English, are titled). Dr. Gimeno pays an eloquent tribute to the hospitality of the Hon. Stephen Salisbury, who entertained Prof. Cajal during the Decennial Celebration of Clark University in June, 1899. He also records with gratitude the impression made upon Cajal and upon Spain by the presence in the decorations of the university building of the Spanish flag, convincing evidence that the jealousies of nations and the temporary paroxysms of war have no place in the awarding of the laurels of science. It is only by reading an article like that of Dr. Gimeno that one gets an idea of how much the justly deserved honors paid to Cajal meant to Spain in the hour of her material defeat and political disruption. It was, indeed, something unique in history. No wonder Cajal speaks of this experience as "the pleasantest page of my life," and that his eminent countryman adds—"and for Spain, pleasanter still and full of honor." A. F. C.

*Dickens as an Educator*, by JAMES L. HUGHES. (International Education Series.) D. Appleton and Co., New York, 1901. pp. 319.

"Dickens was the most profound exponent of the kindergarten and the most comprehensive student of childhood that England has yet

produced." He was the great apostle of the new education to the English speaking world." "No writer has attacked so many phases of wrong training as in the twenty-eight schools he has described." This book will be a revelation to those who are not familiar with Dickens, and a very convenient work of reference for those who are. Dickens is wisely allowed himself to talk through two-thirds or more of the book. Mr. Hughes has done a real and great service to education by this labor of love. Few will begin it without desiring to read it through to the end. Two criticisms, however, will, we opine, be made by most who do so. First, that his chapters, the overthrow of coercion, child depravity, cramming, free childhood, individuality, imagination, sympathy, bad training, good training, community, minor schools, are artificial divisions of his matter which overlap each other and greatly interfere with the unity of many of Dickens's stories. Oliver Twist, *e. g.*, is presented under several, and just at the interesting stage we are often compelled to continue in a later chapter. Secondly, many though not all of the editor's comments are mere paraphrases in large type of what Dickens has said better and more clearly just before or after in small type. The editor thus gives himself unwittingly a somewhat undignified position.

*Der Töchterschule entwachsen*, von ELISE ROTH. Schwabacher, Stuttgart. pp. 266.

This very tasteful volume treats of the culture of the soul and the importance of domestic occupation; on darning and patching and the repair of old clothes; on the making of under garments and bed clothes. Another section is devoted to general rules for housekeepers; another to cleanliness in dwelling rooms, rinsing in the kitchen, on washing and ironing, on cleaning and preservation of clothes, modes of keeping beds fresh; another on amusement and movement plays for children during the first year of life, on occupations suitable for children from the second to the sixth year, and another group for those older; with a section on proverbs, prayers, and songs for small children. The final chapter is devoted to plays for the young in the open air, especially croquet and lawn tennis. The work is illustrated by music and song.

*Die Grundzüge der pädagogischen Pathologie*, von W. SCHUMANN. R. Wagner Sohn, Weimar, 1900. pp. 108.

The history of this new and interesting topic—pedagogical pathology—is first briefly sketched, which the author traces well back into the last century, although it has been supposed that it was founded by Strümpell. Hegel, Pestalozzi, Francke, Schelling, and Schleiermacher are all thought to have contributed somewhat to it. A Herbartian chapter follows on æsthetic feeling, interest, etc., and the characterization of a healthful child. While the chapter on the unhealthful one attempts to designate and group faults, signs of degeneration—moral, mental and physical, the effects of psychogenic and inherited disturbances, faults of speech, of concepts, disposition, character, etc.

*Esquisse d'un Enseignement basé sur la Psychologie de l'enfant*, par PAUL LACOMBE. Armand Colin et Cie, Paris, 1899. pp. 212.

This trim, smug booklet has a preface which intimates that education should be based upon infant psychology, but immediately proceeds to discuss problems of general or special education, physical and moral science, vernacular *vs.* modern languages, the Latin question, and its claims to modern views are based largely upon recognizing the "mobiles" as a class by themselves. There must be play; education must be real; there must be manual training; the child must be

watched although it is free and voluntary, and should be left much to its own disposition. Certain hours (and this is the best thing in the book) should be set apart for this purpose in which the child should be encouraged to do what it will.

*The Boys' Club in Theory and Practice. A Manual of Suggestions for Workers*, by B. PAUL NEUMAN. With supplementary chapters by A. F. Jenkin, E. M. S. Pilkington, and T. E. Gray. David Nutt, London, 1900. pp. 184.

The true politician is he who sets to work at the right point and whose first care is to make youth as perfect as possible. This book is a plea for the establishment of one particular kind of boys' club that has proved successful in London, and which the author wishes to see revolutionized "post school education." After discussing existing organizations, the theory of boys' clubs is considered under membership, government, education, gymnastics, finance, health, penalties, and prizes. Clubs are essentially run on the principle that they must be large; must have amusement that can yield a revenue; must drop everything unpopular, especially head work; and the boys must have a substantial share in its government. The reverse of all this is more nearly the best ideal in organization.

*Education and Life*, by JAMES H. BAKER. Longmans, Green, and Co., London, 1900. pp. 254.

President Baker, following the distinguished examples of Presidents Eliot, Gilman, Thwing, and Bradley, here publishes his various papers and addresses during a number of recent years. Those he calls educational are—the heritage of the scholar, Plato's philosophy of education and life, secondary education, educational values, power as related to knowledge, moral training, can virtue be taught? college and university, university ideals, general education practical. The second part of the book, entitled "elements of an ideal life," contains the modern gospel of work, the psychology of faith, education as a personal ideal, Greek virtue in modern applications, student as citizen, optimism and interest, ethical and æsthetic elements in education, and progress as realization.

*The Childhood of Ji-shib, the Ojibwa and Sixty-four Pen Sketches*, by ALBERT ERNEST JENKS. The American Thresherman, Madison, 1900. pp. 130.

This is a true story to the Ojibwa child to whom the world is a very different thing than to us. Before the white man came there were a thousand tribes of red men in America speaking a hundred languages, each more unlike the others than the English is unlike the Russian. They all believed in animal gods, and that the ancient animals were far larger and stronger than those now living. Some thought the great old muskrat made the world, and even the little one to-day adds something to it by building its house of mud and grass, so each tribe held some animal sacred. It was taboo to kill or eat them, and to even those they killed they made sacrifice and imputed to all animals and to all things resembling animals some mysterious power. Often each warrior had his own guardian animal or totem, whose symbol he wears for protection and whose name he may bear. All this attuned their souls closely to the living forms of woodland and prairie. This work of Dr. Jenks, Professor McGee compares favorably with Hiawatha and with Cooper's Deer Slayer in its insight into Indian character. Here the white child can learn something of the passing Indian.

*Kinderleben in der deutschen Vergangenheit*, von HANS BOESCH. Eugen Diederichs, Leipzig, 1900. pp. 131.

This is an elegant history of literature illustrating child life, every page of which contains one or more curious woodcuts from old originals. The author's method is to follow the child through life, and the chapters are birth, baptism, first years, education at home, toys and plays, holidays, school, higher education, orphans and abandoned children, disease and death.

*Chinese Mother Goose Rhymes*. Translated and illustrated by ISAAC TAYLOR HEADLAND. Fleming H. Revell Co., New York, 1900. pp. 157.

This is one of the most attractive of holiday books. The author thinks there are more nursery rhymes in China than in England or America. Each page has the original in Chinese, an illustrative picture, and the English translation, and in the dim blue background over it all we can trace outlines of Chinese babies in every attitude and act. One picture contains 1,700 tiny heads of Chinese babies, and the frontispiece is a salad of larger, mixed baby heads.

*The Biography of a Baby*, by MILICENT W. SHINN. Houghton, Mifflin and Co., Boston, 1900. pp. 247.

Miss Shinn here gathers together her own remarkable studies, which seem to be entirely rewritten, and summarizes with her own conclusions those of other studies in this field. It is a work that compares well with Preyer, although smaller, and is a good combination of original observations and literary presentation. It takes the child to the age of walking alone.

*A Child's Garden of Verses*, by ROBERT LOUIS STEVENSON. Illustrated by E. Mars and M. H. Squire. R. H. Russell, New York, 1900. pp. 115.

About sixty-five poems with illustrations, often full page and even colored, on elegant paper, make this among the most attractive of holiday books.

*Concerning Children*, by CHARLOTTE PERKINS (STETSON) GILMAN. Small, Maynard & Co., Boston, 1900. pp. 298.

We have here an interesting practical talk by a mother on the plays of children, unconscious schooling, the respect due to youth and the presumption of age, over consideration, children and servants, social parentage. The form of the book is unusually pleasing.

*The Listening Child*, by LUCY W. THACHER. With an introductory note by Thomas W. Higginson. The Macmillan Co., New York, 1900. pp. 408.

In these poems for children the writer has given prominence to imaginative authors like Blake and Emily Dickinson, and thus recognizes and would cultivate the ideal side of children, which is really the best side of their lives. The book is gotten up with pleasing type and paper.

*Wie dient das Gymnasium dem Leben? Ein Beitrag zu den Aufgaben praktischer Geistesbildung*, von PAUL CAUER. L. Voss Cie, Düsseldorf, 1900. pp. 50.

The writer here discusses the educational value and methods of teaching elementary astronomy, geography, administration and economy, politics, history, with a final chapter on a topic which has lately become very popular in Germany; viz., halfness and wholeness.

*L'Éducation par l'Instruction et les Théories Pédagogiques de Herbart*, par MARCEL MAUXION. F. Alcan, Paris, 1901. pp. 187.

M. Mauxion discusses the life, metaphysics, psychology, moral and religious theories of Herbart for sixty-eight pages, and then résumés his views of the possibilities, limitations, and end—the three great functions of education. Interest, experience and education, descriptive, analytic, synthetic, and political, formation of character, and the family follow.

*Physical Culture*, by B. F. JOHNSON. Primary book. B. F. Johnson Publishing Co., Richmond, Va., 1900. pp. 123.

Very easy lessons in physical culture and hygiene, with photographs of basket ball, model schoolroom, country schoolhouse, breathing exercises, children taking exercises, etc.

*Résumé historique de l'école Normale Supérieure des Filles.* pp. 38.

At last M. Nitobé, who spent some years in this country in his preliminary survey, has secured from the government of Japan his grant for building, equipment, and running expenses, and has this year laid the foundation of his school which is here planned, and to which girls will be admitted.

*Geschichte der Japanischen Nationallitteratur von den ältesten Zeiten bis zur Gegenwart*, von TOMITSU OKASAKI. F. A. Brockhaus, Leipzig, 1899. pp. 153.

The author begins with the literature of ancient times, the first chapter ending 600 A. D. The eighth, ninth, twelfth, thirteenth, sixteenth, seventeenth and nineteenth centuries are his divisions, so that it is a very comprehensive treatise.

*On Training*, by J. W. STOCKS. pp. 62.

There is nothing to tell where or by whom this little manual is published, but Mr. Stocks is a famous English cyclist, who held many long distance records in 1897, some time since which time the book is written. Mr. Stock's suggestions about initial work, training, proper eating, regimen generally; his chapter of tips on pose, ankle action, and wind; his advice about flesh gloves, sprinting and bathing, a week's work, sleeplessness, the day of the race, how to ride the scratch race, etc., are extremely interesting and suggestive.

*Expansion under New World Conditions*, by JOSIAH STRONG. The Baker and Taylor Co., New York, 1900. pp. 310.

This voluminous author sees danger in exhaustion of arable public lands which makes foreign markets a new necessity, and wishes a new world policy and life centering about the Pacific Ocean as a new Mediterranean, which must be an Anglo-Saxon sea.

*World Politics at the End of the Nineteenth Century as Influenced by the Oriental Situation*, by PAUL S. REINSCH. The Macmillan Co., New York, 1900. pp. 366.

The first part of this very opportune and up to date book treats (1) national imperialism; (2) the opening of China; (3) its conquerors; (4) German imperial politics; and (5) the position of the United States in the Orient.

*Hygiène de l'âge de retour*, par A. CASTAN. Baillière et Fils, Paris, 1901. pp. 296.

This is a characterization of the climacteric in women, the general conditions, and all by a man who has written voluminously on medical topics. The first part considers the normal menopause, exercise,

clothes, corsets, baths, toilet, food, etc.; the second part considers the regimen of pathological cases; and the third part is devoted to operations.

*Graded Lessons in Hygiene*, by WILLIAM O. KROHN. William O. Krohn Co., Chicago, 1900. pp. 226.

This interesting compilation with seventy-five cuts treats food, drink, skin and kidneys, bones, muscles, blood, breathing, nerves and brain, eyes, ears, teeth, germs, physical exercise, first aid to the injured, and temperance. The language is simple and the matter clearly presented.

*Gesundheit und Erziehung*, von GEORG STICKER. J. Ricker, Giessen, 1900. pp. 238.

This physician writes in a very entertaining and somewhat hortatory way of the general conditions of health, especially for young children, interspersing his precepts with interesting incidents. His conception of the duty of a physician is somewhat platonic. It should be made for their interest to keep people well instead of sick. He would broaden the consideration of hygiene to include all phases of the question of population.

*Source Book of English History for the Use of Schools and Readers.* Edited by Elizabeth Kimball Kendall. The Macmillan Co., New York, 1900. pp. 483.

In the first chapter under Britons and Saxons are two extracts from Tacitus, two from Baeda, one from Charles the Great, and one from Alfred. Under English and the Danes there is something from Asser, Canute, and Ethelred. In the seventh chapter, Wars of the Roses, are extracts from Blakman, Stodeley, Chastellain, Warwick, and Warkworth. The last chapter, the twenty-second, on the Empire, has extracts from Parnell, Russell, Aberdeen, Tennyson, Bright, Forster, Steevens, Morley, and others.

*Two Essays on Old Age and Friendship.* Translated from the Latin of Cicero by E. S. Shuckburgh. The Macmillan Co., New York, 1900. pp. 210.

The translator's interesting introduction of twenty-two pages is mainly an amplification of Emerson's characterization of these papers as "charming by its uniform, rhetorical merit; heroic with stoical precepts; with a Roman eye to the claims of the State; happiest perhaps in his praise of life on the farm; and rising at the conclusion to a lofty strain."

*Modern Perspective: A Treatise upon the Principles and Practice of Plane and Cylindrical Perspective*, by WILLIAM R. WARE. The Macmillan Co., New York, 1900. pp. 336.

This, with the thirty large plates that accompany it, is an impressive presentation of this subject, coming as it does from a master in his art. The leading chapters are—perspective, the phenomena of the picture, division of lines by diagonals, by triangles, exact determination of direction and magnitude, of perspective lines, position of picture, parallel perspective and change of scale, oblique and three point perspective, that of shadows, reflections and circles, distortions and corrections, the human figure, curved and panoramic perspective, divergent lines and shadows by artificial light, etc.

*The Principles of Mechanics. An Elementary Exposition for Students of Physics*, by FREDERICK SLATE. Part I. The Macmillan Co., New York, 1900. pp. 299.

This is addressed to juniors who have some working knowledge of

the calculus, and discusses under kinematics, speed, velocity, and acceleration; under dynamics, mass, force, impulse, momentum, work, kinetic energy, fundamental equations, force groups, harmonic motion and pendulums, law of inverse squares, weight systems, inertia, etc.

*Outlines of Social Economics*, by GEORGE GUNTON and HAYES ROBBINS. D. Appleton and Co., New York, 1900. pp. 218.

This work treats wealth, its production and its factors, prices, cost, distribution, wages, rent, interest, profits, socialism, single tax, profit sharing, labor organizations, panics, depression, and finally discusses the question whether we are really progressing.

*Outlines of the History of the English Language*, by T. N. TOLLER. The Macmillan Co., New York, 1900. pp. 284.

The writer gives us here a most attractive, scholarly, and even readable text book, which comes down to the end of the last century. He discusses the relations of English to other tongues, the Saxon shore and early settlers, the condition of learning in early centuries, the peculiarities of early diction in old English, decay in learning after the Danes arrived, and the important events in the fifteenth century which affected the language.

*The Thought Reader*, by MAUD SUMMERS. Book I. Ginn and Co., Boston, 1900. pp. 114.

This primer is written from the standpoint of images, not words; the thought is the reality and the sentence merely its outer expression. The author thinks that early reading matter should repeat the most familiar experiences of children, since his purpose is not to gain knowledge but to acquire a new art.

*Elements of English Grammar*, by GEORGE P. BROWN and CHARLES DE GARMO. Werner School Book Co., New York, 1900. pp. 255.

The first two chapters treat of the nature and kind of ideas and the manner of connecting them, the next two of their classes and the words to express them, and thought analyses are introduced throughout.

*Botany. An Elementary Text for Schools*, by L. H. BAILEY. The Macmillan Co., New York, 1900. pp. 355.

This is a well devised book with just 500 illustrations. It certainly conveys a great body of information through the eye, and if it does not indeed make the teacher or plants themselves quite superfluous, it seems to rather diminish their functions to an ancillary position.

*A School Chemistry, Intended for Use in High Schools and in Elementary Classes in Colleges*, by JOHN WADDELL. The Macmillan Co., New York, 1900. pp. 278.

This begins with water, hydrogen, oxygen, nitrogen, carbon dioxide, acid and alkali, and passes on to salt, the halogens, sulphur, carbon, metals, and is illustrated by ninety cuts.

*Art History in the High School*, by GEORGE PERROT. Translated by Sarah W. Moore. C. W. Bardeen, Syracuse, 1900. pp. 108.

The author is founder of the Chair of Classical Archæology in the French Academy, and with his collaborator, Chipiez, author of the well-known volumes on ancient art.

*King Kindness and the Witch and Other Stories*, by HELEN WELLS. Illustrated by Louisa A. Shrimpton. C. W. Bardeen, Syracuse, 1900. pp. 118.

These are eight storiettes for children named from the first.

*Shakespeare's Life and Works*, by SIDNEY LEE. The Macmillan Co., New York, 1900. pp. 231.

This is an abridgement chiefly for the use of students of a life of Shakespeare, with an appendix on aids to the study of his life and works and on the Bacon vs. Shakespeare controversy.

*Selections from Plato with Introduction and Notes*, by LEWIS L. FORMAN. The Macmillan Co., New York, 1900. pp. 510.

The text is clear, and the introduction concise and valuable, while the notes make up about one-third the volume. Most of the selections are about Socrates.

*Publishing a Book*, by CHARLES WELSH. D. C. Heath and Co., Boston, 1899. pp. 43.

This is a few practical hints to authors as to the preparation of manuscript, correction of proof, and arrangements with publishers.

*The Happy Life*, by CHARLES W. ELIOT. Thomas Y. Crowell & Co., New York, 1896. pp. 30.

*The Art of Optimism as Taught by Robert Browning*, by WILLIAM DEWITT HYDE. Thomas Y. Crowell and Co., New York, 1900. pp. 35.

*The Poetry of the Psalms for Readers of the English Bible*, by HENRY VAN DYKE. Thomas Y. Crowell and Co., New York, 1900. pp. 26.

These three little booklets, tastefully bound in white, are reprints of well known and valuable papers.

*Heath's Home and School Classics*. D. C. Heath and Co., Boston, 1900.

*The Beginner's Shakespeare. A Midsummer Night's Dream.* Abridged and edited by Sarah W. Hiestand. pp. 102.

*Gulliver's Travels into Several Remote Regions of the World*, by JONATHAN SWIFT. Edited by Thomas M. Balliet. Part I. A Voyage to Lilliput. pp. 104. Part II. A Voyage to Brobdingnag. pp. 112.

*The King of the Golden River or, The Black Brothers. A Legend of Stiria*, by JOHN RUSKIN. Edited by Professor M. V. O'Shea. pp. 57.

These are well selected books, clearly printed, and attractively and cheaply bound in paper.

*In Memoriam.* JONAS GILMAN CLARK. Born February 1, 1815. Died May 23, 1900. Atlantic Publishing and Engraving Co., New York, 1900.

This work is a token of love, and is prepared by Mrs. Clark as a memento to hundreds of friends of the founder of Clark University. It is a model of the bookmaker's art and is not in the market. It contains a brief biographical sketch; a statement of Mr. Clark's purposes in founding the university; an exposition of its plans by Senator Hoar and President Hall; an account of the funeral, with the address of the Rev. Calvin Stebbins; the resolutions of the faculty, and students; Mr. Clark's colleagues in the bank, and the public library which he founded at Hubbardston; and tributes from the four daily papers of Worcester; with this simple preface, "These passing tributes are here gathered in affectionate remembrance of my husband, and in loyal recognition of more than three-score years of close companionship with the high resolve and steadfast devotion to the achievement which crowned his life-work. Posterity is his heir, and his most enduring memorial

the far-reaching influence of the university he has founded. Susan Wright Clark." Mrs. Clark had the assistance of Rev. Calvin Stebbins and Mr. John H. Jewett in some of the details of this attractive and fitting memorial.

*Report of the Commissioner of Education for the Year 1898-99.* Vol. I, pp. 1248. Government Printing Office, Washington, 1900.

After an introduction of eighty-eight pages of statistics and reports of education in the Philippines, Cuba, Porto Rico, and various States, the first part gives us a brief survey of education in Great Britain, Ireland, Australia, Belgium and Central Europe, Sweden, and Japan, to which are added chapters on classification and promotion of pupils; the development of the common school in the Western States from 1830 to 1865; an account of the Royal Normal College for the blind in London; minor mental abnormalities in children as occasioned by certain erroneous school methods, by Dr. Krohn; a long section on miscellaneous educational topics; the study of art and literature in schools; the Western Literary Institute and College of Professional Teachers; the United States Naval Academy at Annapolis; notes on the history of American text books on arithmetic; public education in Italy and its reform; educational training for railway service; university extension in Great Britain; bird's-eye-view of the St. Louis public school system in 1880; school gardens; education in France; confederate text books (1861-1865); list of educational periodicals in the United States; educational directory; applied geography; a review of Swedish gymnastics; the future of the colored race.

It is a little difficult to say on what principle some of these selections, viz., that of the St. Louis system of 1880 are made, or whether there is any significance in the order of topics. A fault finder might object to the lack of intellectual digestion in some of the reports on education in other countries, some of which, at least, seem too much like the dry compilations in our consular reports. The special significance of Dr. Mayo's story of certain Western schools from 1830 to 1865 has been so much better told elsewhere that one might question whether other matter could not be better used; whether the Western Literary Institute justifies so much space; whether Mr. Eaton's report on railway service should not have been condensed and reconstructed, are questions that will recur to the careful reader.

It is, however, on the whole, despite some rather sad shortcomings, a volume rich in material which every educator must have and ponder; and one of Dr. Harris's best achievements is to have brought this long belated publication now pretty well up to date.

*The History of Colonization from the Earliest Times to the Present Day*, by HENRY C. MORRIS. Vol. I, pp. 459. Vol. II, pp. 383. The Macmillan Co., New York, 1900.

This most timely work, we are told, is in part the satisfaction of personal need. In the first volume the author treats of the earliest colonization and that of Phœnecia, Carthage, Greece, and Rome. Next the Middle Ages are covered, beginning with the colonies of Amalfi and Pisa, and including those of Florence, Genova, and Venice. In modern times Portugal, Spain, Holland, and the French colonies are treated. The second volume traces the history of the English colonies, first in America; then in the East in general, and specifically in special chapters in Canada, Australia, South Africa, West Indies, Bermudas, and Ceylon, the crown colonies and protectorates, East India; with a general summary of the English policy and methods; and a final chapter on Scandinavian, Danish, and other colonies. These volumes are enriched by a valuable bibliography and a convenient index, which

make them, as they ought to be, the best of all the many recent volumes upon the whole question of colonization.

*The Boyhood of a Naturalist*, by FRED SMITH. Blackie and Son, Ltd., London, 1900. pp. 227.

It is difficult to understand the *raison d'être* of such a book as this. The preface inclines us to think that Smith is not the real name of the author. I open at random to "Them are shrimps," he said, "in this bottle and a mixter of things in that." "Oh," I said, "I am obliged to you; it is awfully kind, but they won't live long like that, will they?" "Sartun sure they won't," said he. "You want 'em to live, do you?" "Why yes, if you please," said I. Again absolutely at random, "Did the old lady kiss me?" "Now I call that an impudent question; I do not think I am obliged to tell you, and I do not mean to, but if she did." In the preface, the author says "I have written about the boy who is, according to the adage, father of the man; I am only the man;" and the book ends "and so after all even I, I suppose, shall have to grow up." Thus it is a man attempting boy talk, but he gives others a mean opinion of his boyhood, for there is almost no science in it, little real love of nature, and still less knowledge of boy life.

*La Réforme de l'Enseignement Secondaire*, par ALEXANDRE RIBOT. Armand Colin et Cie, Paris, 1900. pp. 308.

The first part discusses the reform of the lycée, which should be in the direction of increased autonomy and a modified authority of the supervisors. The second part discusses education in general, its modern origin and the wrong which is done by the suppression of special training in the lycée; the dangers that menace classical training and the means of avoiding them; modifications in the programme; the requirements for the baccalaureate, examinations for admission, etc. The third part compares public and private education, and finds that the colleges and lycées are more stationary except in the increase of cost. In many parts of France there is dearth of institutions for secondary training, and the modes of recruiting the lycée, liberty of education and inspection need revision. In the last part the writer discusses the plans adopted by an educational commission including all these items, and we are given nearly one hundred pages from the depositions of Berthelot, Lavisse, Boutmy, Poincaré, and Bourgeois.

*L'Éducation au Point de Vue Sociologique*, par J. ELSLANDER. H. Le Soudier, Paris, 1899. pp. 336.

This book is divided into three parts, the first of which considers education from the sociological point of view, discussing modern reformatory theories, sociological arguments, the law of struggle for existence, and the evolutionary energies. The second part discusses modern education, physical, intellectual, and moral. The third part treats of the general plan of rational education for the first period of life and for "second infancy," which is the author's term for puberty.

*L'Éducation Présente, Discours à la Jeunesse*, par LE PÈRE DIDON. Plon-Nourrit et Cie, Paris, 1900. pp. 414.

The culture of the will, the duties of educated youth, contemporary youth, the Lacordaire school and its regimen of liberty, the choice of a career, the man of action, the intellectual and social duties of youth, national education, free school, athletic sports, and the religious school are the topics considered in this rather brilliant book, which has reached the third edition.

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